

J. Oscar Neeb.

The LUTHERAN C H U R C H QUARTERLY

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NUMBER 1

IDEALS FOR THE PASTOR'S STUDY

By William R. Seaman

FAITH AND KNOWLEDGE IN AQUINAS AND LUTHER

By Robert G. Remsberg

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Luther and Lyra in the History of Interpretation . . . *By Edwin F. Kever*
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What Shall We Name the Baby? . . . *By George R. Seltzer*

AMONG THE NEW BOOKS

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The aims of THE LUTHERAN CHURCH QUARTERLY are (1) to give intellectual expression to the faith of the United Lutheran Church in America as set forth in its doctrinal basis, to maintain that faith, and to show constantly its relation to the practical religious living of those who hold it; (2) to promote cordial understandings between the bodies of Lutherans, both in America and Europe, and between Lutheran and other Christian groups; (3) to discuss, in a constructive and helpful manner, the relation of the faith of the Lutheran Church to the religious issues involved in contemporary life and thought.

The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they shall be frank and fair in their discussion of moot questions; that they shall be free from controversial animus; and that their contents shall be of real scholarly and practical value to the reader. THE LUTHERAN CHURCH QUARTERLY shall be conducted with due regard for the Christian liberty which proves all things and holds fast that which is good, and for which the Lutheran Church has always stood. Difference of opinion between contributors, or between a contributor and the editors, will not of itself exclude articles from publication, since the editors will not hold themselves responsible for the opinions of contributors. The editors reserve the right to reject any article without assigning a reason for their action.

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IDEALS FOR THE PASTOR'S STUDY

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IT HAS pleased God to give to every pastor two Holy of Holies. The one is the chancel; the other is his study. These are closely related. They are a constant influence, one upon the other. Watch a man in the chancel, listen to his sermons, and you already know something about his study. Visit him in his study, glance at his books, peruse his notes, speak with him at his desk, and you possess some knowledge of his ministry within the chancel. The Psalmist said of the temple, "Holiness becometh Thine house, O Lord, forever." If holiness is to adorn the chancel and the pulpit it must first adorn the pastor's study. Let us then shut the door to all noises and distractions and speak of our holy places.

The spirit of the age is against us even in our studies. Just as it has succeeded in closing the doors of the church and keeping us out of the chancel, so, unless we be doubly cautious, will it keep us out of our studies. The press is upon us. A multitude of voices clamor to be heard and come knocking at the door of our study. There are daily constraints for us to leave the Word of God and serve tables. The men chosen to serve tables often know little or nothing about their work. What is even worse, lamentably so, is that they have no desire to learn. They are neither hot nor cold. They hang about a minister's neck until he is fagged in body and jaded in spirit. Here is one thing that pulls us out of our studies long before the book is read or the sermon written. Vestrymen can prove themselves indispensable to a pastor. They can also make a name for themselves by their indifference and by their readiness to lay burdens on the shoulders of a pastor, burdens which they themselves ought to bear.

The average preacher is baffled by the number of reasonable demands made upon him. The unreasonable requests he can refuse with good grace, but not so those that have a claim upon

him and his ministry in the Name of Christ and of Christ's Kingdom. He hears their pleas, knows their needs, feels their pangs, sees their good visions, then closes the door of his study and goes out to serve. He speaks at banquets, he acts as a director of the hospital, he collects money for the Community Chest, he gives his support to the "Law and Order Society."

This is not all. When he comes home from these extraneous activities there are parish meetings to attend. The agencies of the congregation have been multiplied until they require an overseer, an administrator. All this calls for an office, not a study. If a pastor is not alert he will convert his study into an office overnight. In a fortnight his power as a preacher begins to diminish. He has lost his grip. He can no longer teach. He has become shallow and repetitious. When he talks to his congregation he sounds like a salesman or a cheer leader or a commentator on public affairs, even as some efficiency man before his board of directors. His whole parish knows that he has come into the chancel from an office, and not from a study. The people begin to wonder why he preaches so poorly. The wonder is not that he preaches so poorly but that he preaches at all. One thing we all have to guard against is to keep the office from getting the better of the study. It is a poor day for the church when this victory is gained.

Another spirit of the age which has crept into the church is the spirit of competition. The world spends much time and money in advertising. We are led to believe that every brand is the best, that all other brands are inferior. A few days ago, while we were in the city, our attention was directed skyward. There at a great altitude we saw an aviator write the word "Pepsi-cola" against the blue of the heavens by means of smoke. Has not this very thing taken us out of our studies? We have been trying to popularize our ministry, to act the part of a salesman when we should have been at our desks preparing to feed the sheep. The word "Pepsi-cola" was soon driven away by a gentle breeze. The work of the aviator was gone. So is our work gone if we leave our studies to attract the world by homiletical or theatrical stunts. We are not made to outdo one another but to serve one

another, not to proclaim ourselves but to preach Jesus Christ and Him crucified.

Having reminded ourselves of certain problems and temptations that bear directly upon our subject let us return to the study and see what it is and what it ought to be. Come close, then, and let us shut out the spirits of the age. Pay no attention to their pounding on the door. We are alone now. Here let us think of our holy place.

I.

A study is a chapel. It is a place for prayer. Here is where prayer is wont to be made. The desk is an altar on which the pastor offers up his best gifts. Here he prays for himself, for his family, for his parish, for the whole world. St. Paul's advice to Timothy is pertinent: "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." This is first. With this the day ought to begin. Our thoughts may soon have to turn to sermons, to letters, to committee meetings, to bulletins, to meeting an appointment. Let the pastor say what David said, "In the morning will I direct my prayer unto Thee, and will look up."

What form or expression shall this devotion take? Let it take whatever the Spirit prompts and directs. Otherwise it will be cold and artificial. It may be of a liturgical character such as the recitation of Prime or Matins. Or it may simply be the bowing of the head and a communing with the Heavenly Father. On such matters there can be no law. Some day our church will publish a Daily Office Book. For some it will be like dew in the morning, for others it will be a rock of offense. Let those who can, use it; let those who cannot, walk with their God another way. And let both groups neither murmur nor criticize.

It is helpful to vary our private devotions. Sometimes we ought to take up some book of devotion and try to enter into its inner spirit. At other times it may be well to arrange our own and to write out our prayers. There are those who prefer a devotional reading of the Scriptures, with prayers and meditations

injected between the verses as the Spirit may direct. Christina G. Rossotti has done this very thing in *The Face of The Deep*, a devotional commentary on the Book of Revelation. In the devotional life every man may have his own method, and one method is probably as good as another. Without presuming to have a better way let me mention a few exercises which have proved themselves beneficial to me. For a while I began by reading a Psalm. Then I tried to set that Psalm down as a litany, adding to it my own deprecations, supplications, and intercessions. From Easter Eve to Ascension Day I wrote a little office each day based on the morning lessons in the "Table of Lessons for Morning and Evening," found in the Common Service Book. The office consisted of an invocation, versicles, prayers, and benediction. Last Advent I wrote a series of "Daily Intercessions" and during Lent a series of "Supplications" were written out. A good exercise is to take a book of the Bible and set it into preces, adding of course your own devotional aspirations coming from such an undertaking. An exercise of this sort is both devotional and educative. There are days and seasons, however, when one is hardly inclined to follow this practice. Then do something else. There are many ways by which we may send our prayers upward. The way is not always important, but the prayer is. Whatever be the method, let the morning sacrifice rise from the altar of your study.

This brings us to the difficult question, What prayer books ought a pastor to have in his study? That to the making of books there is no end is even true of books written for the devotional life of Christian believers. There are many books that are very mediocre. Among the best the following deserve a place: *The Devotions of Bishop Andrews*; *Sursum Corda*, by W. H. Frere and A. L. Illingworth; *Great Souls at Prayer*, by Mrs. Mary W. Tileston; *The Temple*, by William E. Orchard; *A Chain of Prayer Across the Ages*, collected by Selina F. Fox; *Prayers for the City of God*, by Gilbert C. Binyon; *Altar Stairs*, by Joseph Fort Newton; *New Every Morning* (the prayer book of the Daily Broadcast Service of the British Broadcasting Corporation) and also its companion volume, *When Two or Three*, compiled by Hugh Johns-

ton, a rector of the English Church; *A Diary of Private Prayer*, by John Baillie; Stobart's *Daily Services for Christian Households*; and *Lift Up Your Hearts*, by Walter Russell Bowie. These are only a few from among the best. There are many others.

The pastor's study is also a place for intercession. Bishop Wilson in his *Sacra Privata* says, "A pastor, a priest who does not with tears and supplications bewail the sins of his people cannot call himself their mediator with God." This is the kind of prayer that must rise up from our desks constantly. In these intercessions the names of the needy may be mentioned. Why not? The Good Shepherd calls His sheep by name. In our flocks are the sick, the aged, the dying, the afflicted, the unemployed, the fallen, the indifferent, the helpless. These need us as much on Monday as they needed us on a Sunday morning. Let them be remembered before the throne of grace by the pastor in his study.

II.

The pastor's study is a lighthouse. From it he watches his people. He sees the young begin their voyage and the aged return to harbor. Here he gathers the weather reports of the spiritual world and puts out the proper warnings. To this lighthouse the parishioners cast their eyes; in it they put their trust. Here is a place of encouragement, of safety, and of peace.

We are living in a world where men are afraid. They are afraid of one another. They fear the future. They dread the coming of sickness. They are horrified at the thought of death. The whole world seems to be their enemy, and the people are viewed with suspicion. The pastor's study must rise up like a tower set on a rock to which the burdened and the distressed may come to unburden themselves. Here let them rest and untangle their problems knowing that they are in the presence of one who will listen to them, show them sympathy, give them encouragement, and lead them to the peace of God. To these you and I must speak with an untrembling voice. With confidence and authority we must point them to the words of Christ, "Be of good cheer; I have overcome the world." When these go out from the study

they must be fortified to meet their problems and to magnify God in their hearts.

Where else can our people go except to their pastor? One of the greatest needs within Protestantism is just this thing. We have not given this sufficient consideration. The consequences are tragic. Instead of the troubled and anxious making their way to see the one who can really help them, they visit the diviners, the fortune-tellers, the psychologists, the quacks and charlatans. They become nervous cases and finally collapse. Psychologically there is something in private confession which is not to be found anywhere in Protestantism. This is not a plea for the confessional booth. What I mean is that there is between our people and ourselves too much of an estranged feeling which is not wholesome. Some day perhaps we shall build, as we erect new churches, a few rooms designed especially for the meeting of parishioners with their pastor for spiritual consultations, and for prayer and edification. Until such a day the door of our study must be open for the distressed and burdened.

It is a rule of the lighthouse that no one is to loaf there. Boats are to keep on sailing. No distress signals are to be given falsely. Yet when there is a storm or danger of any sort the lighthouse is a haven where all are welcome. This is a good rule for the pastor's study. Let him follow it. There are two mistakes which we ought to avoid. The one is to keep the door of the study shut to all who would come in; the other is to keep it open for every loafer, crank, salesman, and pretender to enter whenever they will. Blessed is the pastor, and fruitful his ministry, who knows when to open the door and when to shut it.

The pastor in the lighthouse casts his eyes first, not on his books, but on his people. What are the needs of the young? How fare the aged? Are the ships heading in the right direction? Must the fog horn be sounded? What warnings must be given out? There are those who are coming to port safely, others are in troubled waters, others are making their course contrary to the winds. There are the disappointed, the heavy-laden, the sorrowing, the betrayed, the hopeless. All of these can be seen from our study window. If we look at them first, and look steadfastly

and compassionately upon them, sermons begin to suggest themselves and to grow. When those sermons are preached they are clothed with flesh and blood, with love and pity. To keep close to our people instructs the mind, touches our emotions, and quickens our conscience.

A pastor is a man with many gifts, and while his eyes are on the people they must at the same time be on his books. In the lighthouse is his library gathered like jewels from the four corners. What books shall he buy? What books ought he to read? What books ought he to study? We have our own personal inclinations. We feel our individual weaknesses. Our interests vary. Theology is a kingdom with many provinces, and one man prefers to go East and another West to behold the beauty of the Lord. Dr. Jowett in his book, *The Preacher: His Life and Work*, says that whatever else we may study we ought always to study some book of the Bible. This is good advice for most of us. Take up a book and study it verse by verse, chapter by chapter. Study it for its own sake, not merely as a source of material for next Sunday's sermon. Digest its teachings. Master its contributions to the treasure-house of the Scriptures.

There is one mistake repeated frequently both in the school of theology and out of it. Too much attention is paid to questions of sources, dates, and authors, not enough to the contents. Most of us are never ready to say anything on the critical introduction to any book in the Bible. Why then spend so much time on these matters at the Seminary or in the study? Do not some of us have a dislike for certain portions of the Scriptures because of this very thing? Let the pastor study the Bible book by book, not with a critical mind, but with a willing mind, and he will walk close to God throughout the whole of his ministry.

Dr. Charles E. Jefferson, in *Quiet Hints to Growing Preachers*, warns us against reading too many books. He says, "There are preachers who would be stronger in their ministry if they read fewer books." I think this is a comforting bit of advice. We are constantly yearning for more time to read and sometimes feel that, inasmuch as we have not read all the latest books, we are losing our effectiveness. Our parishes gulp down an enormous amount of printed material in a year's time, and to try to keep

abreast of all of them certainly will undo us. This sort of thing Dr. Jefferson calls "the intemperate use of books." Let us read what we can and praise God for it.

One thing a pastor has to guard against is to make his reading as well as his Bible study a means of gathering sermon materials. Dr. Park in his book, *The Miracle of Preaching*, calls this "the unpardonable sin." He also quotes Samuel Butler as saying, "Do not search for subjects, let them choose you." I suppose Paradise has come to a minister's study when he no longer has to search for texts and themes. If that be Paradise, then some of us are still in Purgatory. A sentence from Dr. Jefferson may summarize the answers to the question, What ought I to read? "Let the man of the pulpit read poetry for language and vision, biography for impulse and comfort, history for proportion and perspective, and the Bible for fire." I confess that whenever I read this exhortation I feel like a mouse.

This is what a study is like. It is like a lighthouse in which we see and love our people, in which we are at home with our books and pens.

III.

But our study is yet like unto something else. It is like unto a storehouse in which we keep our treasures both new and old. Here are the shelves, the homes of our books. Here is our desk, which is now an altar and now a work-bench. Here is where the periodicals come in quietly and crave to be seen and heard. No matter how private we want our studies to be, letters and pamphlets and magazines have a way of squeezing right through the door and sitting down on our desk. What reception shall we give these? In some studies there are piles of monthlies and quarterlies. In others there are none. What is to be done, and what is proper, is for every man to say for himself. There are those who have elaborate filing systems for all sorts of clippings. Dr. Parkes Cadman we are told had a secretary who did nothing but read for him and classify source materials. Dr. Walter A. Maier has an extensive filing system. This is one method. On the other

hand Dr. Jefferson tells us in *The Building of the Church*: "The preacher should beware of note-books, scrap-books, envelopes for clippings, cases of boxes and drawers for the storing away of sermonic material. All such devices have their legitimate place, but they can easily become a source of peril. They take a great deal of time, and a man may form the habit of using his scissors when he ought to be using his head. It is possible to have a hundred huge envelopes bulging with sermonic treasures, while the mind is disinterestingly spindly and lean. It is far more important to keep the heart full than to have a lot of things laid away in drawers. . . . A man should get his sermons not out of a scrap-book but out of himself. Like a spider he should weave his web out of his own substance." We have said enough on this. It remains for each of us to work out his own plan and to use it to the glory of God.

If the study is to be a chapel or a lighthouse or a storehouse for heavenly treasures, then it goes without saying that the study ought to be tidy. Like a kitchen there ought to be a place for everything and everything in its place. Like a living room it ought to be inviting and cheerful. Like a workshop it must have tools. If possible keep the study free from worldly suggestions; avoid making it too domestic; let it be more than an office. The world all about us is confused; let the pastor's study be a place of order and of certainty. Let it savor of peace, of hope, of faith, of charity. If the study savors of these, so also will the chancel.

In all we have said let us not lose sight of this: Our sufficiency is not of the study, but of God, and to Him belongs all the honor and praise.

THE RELATION OF FAITH AND KNOWLEDGE IN AQUINAS AND LUTHER

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THE present day is above all a day of practical problems. The church, both in her preaching and teaching capacities, has always been concerned with the practical aspects of her messages, but the primacy of the Word of God which she propagates has more often led her to take a secondary interest in the social and even moral problems facing her members. Our message has been, and rightly so, salvation *from* the world through the grace of Christ, and then, as an afterthought, the salvation *of* the world by means of the divine help we receive through faith for the solution of our earthly problems. We have tried to preach that ours is a faith by which one could live as well as die, but our devotion to the doctrine of justification by faith has required us to place the emphasis upon the salvation of the individual rather than of the society in which he lives. The world and the social groups which it contains, let us admit it, are beyond saving in the same sense in which the individual is. It is inevitable that the sins of men will prevent it. Luther writes in his work *On Secular Authority* (1523):

It is indeed true that Christians, so far as they themselves are concerned, are subject to neither law nor sword and need neither; but first heed and fill the world with real Christians before ruling it in a Christian and evangelical manner. This you will never accomplish; for the world and the masses are and always will be unChristian, although they are all baptized and are nominally Christian. Christians, however, are few and far between, as the saying is. Therefore it is out of the question that there should be a common Christian government over the world, nay even over one land or company of people, since the wicked always outnumber the good. . . .

For this reason these two kingdoms must be sharply distinguished, and both be permitted to remain; the one to produce piety, the other to bring about external peace and prevent evil deeds; neither is sufficient in the world

without the other. For no one can become pious before God by means of the secular government, without Christ's spiritual rule. Hence Christ's rule does not extend over all, but Christians are always in the minority and are in the midst of non-Christians. . . . Without the Holy Spirit in the heart no one becomes really pious, he may do as fine works as he will. Where, on the other hand, the spiritual government rules alone over land and people, there evil is given free rein and the door is opened for every kind of knavery." (*Works of Luther*, Holman edition, Vol. III, pp. 237f.)

Luther had his practical problems too. The fact that our present world of social and political upheavals is more like Luther's world than the period from which we have just emerged makes us look to him for help in co-ordinating our love of the Gospel with our wrestling with new problems.

The Christian who is confronted with the great philosophers and thinkers of the past is bound, sooner or later, to face the question of whether or not there is such a thing as a Christian philosophy. In language more like our own this would be equivalent to asking: Is there a way of thinking the problems of life through which is dictated by our religion? Every sincere Christian has wondered about this, and not merely the graduate students of our universities. It is no new problem. St. Paul, after a missionary trip to Greece, asked himself this question. The writer of the Gospel of John faced it. St. Augustine was interested in it. The medieval period is more interested in it than in any other problem; other problems are subordinated to it. Luther apparently was concerned about it. People were always asking him questions about war, government, marriage, and the other problems of life. How does he knit together his overwhelming passion for God's grace and the answers to these worldly questions? If we know this, it may be possible for us to see our way through. We may be able to say whether or not there is a Christian philosophy of life, whether there is a Christian attitude toward war, and finally whether there is a philosophical as well as a theological basis for the continued separate existence of the Lutheran Church. More basic than all these questions is the question as to the relation of faith to knowledge, for the relation of faith to knowledge determines the method by which we are to proceed to answer

these other questions. Before a believer becomes a philosopher he must ask whether philosophizing is consistent with his faith. Before we have church union with Protestants or Catholics or even those who also bear our name, we must ask ourselves whether or not we agree not merely in theology, but also as to the relation between theology and the worldly activities of men. Before we declare ourselves about the Christian's attitude toward war, we must be ready to say what the basis of our conclusions is. The relation of faith to knowledge is the ever-present but rarely discussed presupposition of Christian thinking.

There is a widespread opinion that the medieval period of thought is unrelated to the present and is, therefore, to be studied much after the manner that an archeologist studies the tombs of Egypt or the hanging gardens of Babylon. As children of the Reformation we have scorned the works of our Roman Catholic colleagues which deal with this period, because we believe that we have broken completely with it. With a very few notable exceptions our scholars have neglected to write anything about the period. We tolerate a few of the customs and artistic remains of the time of knighthood—we still rise at the announcement of the Gospel to demonstrate our willingness to die for it, as the knights once did; and we read the collects written during these days—but for the most part we ignore the whole development of thought which took place between Augustine and Ockham and Luther. No one can deny this. But with the Gospel came certain attitudes of a purely human origin which were developed in medieval times and which are important if we are to understand our own reactions to current issues.

The period from the thirteenth to the sixteenth centuries should be especially interesting to a Lutheran, for during that period intellectual categories were taking shape into which the thought of the Lutheran Reformers was fitted. The difficulty which a student of this period experiences is with the mass of detail. In modern literature writers at least make an attempt at originality and refuse to repeat all they have read. In the medieval period, each writer repeats everything everyone else has said on his topic before giving his own conclusions. The result is

such a volume of detail that the scholar either becomes so scholarly and specialized that no one can understand him, or else he gives up the task of understanding it. The significance of the period is lost sight of in either case.

The thirteenth century is epoch-making in the history of thought in that it was then that St. Thomas Aquinas interpreted Aristotle in such a way that he could be accepted by Christians. Of the two great Greek philosophers, Plato and Aristotle, Plato was the first to win a place within the minds of Christians. The Eastern fathers and Augustine reinterpreted Platonism so that a Christian could be both a man of Christian convictions and a philosopher. Aristotle's philosophy had a much more varied career. It was carried from Greece across the Mediterranean to Alexandria. The Arabs and the Jews accepted it. Finally after circumventing the Mediterranean, it came to Paris whose university was the center of learning for the world in the thirteenth century. It was known to Albert the Great, the teacher of Aquinas, but it was the latter who made enough changes in it to make it acceptable to Christians. It is Aquinas who receives the credit for making Aristotelianism respectable, although the acceptance of it took many years and there was a bitter struggle over it. Many scholars even today are arguing as to whether Aristotelianism is essentially contradictory to Christianity. But this is only a proof that Aquinas used an inferior adhesive with which to bind Aristotle and Christianity together. Augustine's association with Plato has, on the whole, been more lasting.

The intellectual problem with which Aquinas was confronted was a problem of dividing knowledge and faith as it had not hitherto been divided in order to substitute Aristotle's theory of knowledge for Augustine's. Eight centuries before, Augustine had faced a similar problem of synthesis, but, instead of dividing faith and knowledge in order to make it, he intertwined them until faith and knowledge were mutually dependent. "I believe in order that I may understand," he remarked. Aquinas considered the Aristotelian theory of knowledge to be more practical and complete than Augustine's adaptation of Plato, and, in order that

there might be a harmony of the new with the old, he divided faith and knowledge. Anyone who tampers with so fundamental a relation as the relation of faith to knowledge is bound to run into difficulties. Knowledge is too closely allied with faith for a scholar to discuss it without being in danger of heresy. This danger was always foremost in the mind of Aquinas. He was genuinely pious and had no desire to introduce a philosophy at the expense of faith. The result is a constant reference to the association of faith and knowledge even while he is trying to make a distinction between them. The impression which most of us have upon first reading the *Summa Theologica* or the *Summa Contra Gentiles* of Aquinas is that he is trying to show how the intellect can discover that which was formerly revealed by God. Aristotle's pagan philosophy is replacing Augustine's Christian philosophy. We get the impression that reason has superseded faith, and we think of Aquinas as the apostle of reason and Luther as the apostle of faith. This is not doing justice to Aquinas. He is only trying to defend the philosophy of Aristotle as a means of discovering the same truth which the Augustinian philosophers were deriving from faith, and there are limits to reason which prevent it from trespassing into the territory of revelation. The perfect knowledge of God is not attainable by reason; he even goes so far as to admit the influence of revelation in natural knowledge, a specifically Augustinian doctrine:

We have a more perfect knowledge of God by Grace than by natural reason. Which is proved thus. The knowledge which we have by natural reason contains two things: images derived from the sensible objects; and the natural intelligible light, enabling us to abstract from them intelligible conceptions.

Now in both of these, human knowledge is assisted by revelation of grace. For the intellect's natural light is strengthened by the infusion of gratuitous light; and sometimes also the images in the human imagination are divinely formed. . . . (*Summa Theologica*, Vol. I, p. 147.)

The way in which Aquinas distinguishes between faith and knowledge, i.e. between Christian religion and Aristotelian Greek philosophy, is clear enough once we realize what the danger is

around which he must steer his course. Philosophy is the work of man. Religion is the work of God. Now, what man does and what God does are not entirely unrelated. Aquinas can very well make concessions along that line. But there is a distinctness between philosophy and religion as to the origin from which they proceed respectively. Religion or faith reveals from above. Philosophy discovers from below. There are not two truths. Truth by nature is one. But there are two different ways in which man comes into possession of the truth. Each of these ways is suited best to its own realm. Faith tells us more about God than reason can. Reason tells us more about the world than revelation. There is a place both for religious faith and philosophical knowledge.

It is impossible for any created intellect to see the essence of God by its own natural power. (*Ibid.*, p. 128.)

To see the essence of God there is required some similitude in the visual faculty, namely the light of glory strengthening the intellect to see God, which is spoken of in the Psalm (xxxv. 10), "In Thy light we shall see light." The essence of God, however, cannot be seen by any created similitude representing the divine essence itself as it really is. (*Ibid.*, p. 124.)

On the other hand the philosopher knows about the world:

We must needs say that our intellect understands material things by abstracting from the phantasms; and through material things thus considered we acquire some knowledge of immaterial things, just as on the contrary, angels know material things through the immaterial. (*Ibid.*, p. 184.)

Supposing . . . that immaterial substances differ altogether from the quiddity of material things, it follows that, however much our intellect abstract the quiddity of material things from matter, it could never arrive at anything akin to immaterial substances through material substances. (Pt. I, Vol. iv, p. 233.)

Aquinas is interested in a new philosophy which does not replace faith, but which seems to him to be compatible with his religion. He is concerned with things hitherto known unsatisfactorily:

Since the human intellect in the present state of life cannot understand even immaterial created substances, much less can it understand the essence

of the uncreated substance. Hence it must be said simply that God is not the first object of our knowledge. (*Ibid.*, p. 235.)

Just what this neo-Aristotelianism was is not important for us to discuss, for we are not particularly interested in an apologetic for it. It is exceedingly important that we note the new distinction between faith and knowledge, for once this distinction had been made, it continued as a presumption of most subsequent thought. Philosophy and man thinking was one thing. Religion, revelation, and man enlightened by grace was another. Not two truths, but one truth, and two activities, God's and man's.

It is unnecessary to discuss the whole history of this split between faith and knowledge. There was widespread opposition to Thomism. Peckham, Henry of Ghent, Richard of Middletown, and Matthew of Aquasparta all found Thomism to be unsatisfactory in one way or another. But they all made concessions to the new theory of knowledge and to the new Aristotelian psychology, which made man obtain knowledge from observing the world rather than from some inner illumination. Attention was diverted from intellect altogether, and will was emphasized. Duns Scotus has often been accused of emphasizing the will at the expense of the intellect, although recently Franciscan scholars have made a convincing case for the opposite, viz. that he balanced will and intellect. Duns Scotus may yet replace St. Thomas as the leading philosophical source for Catholicism. Skepticism with regard to knowledge and not a skepticism with reference to faith developed in the philosophy of the late medieval period. It became the fashion to underrate man's natural powers in order to show complete dependence upon God. Ockham is to be rated among these skeptics. But note that Ockham's position is a repetition of the Thomist division between faith and knowledge, although their respective doctrines of knowledge, etc. are at variance.

When Luther went to Erfurt in 1501 his principal teachers at the university were followers of Ockham, two men by the cosmopolitan names of Trutvetter and Arnoldi. From them Luther learned something of the philosophy of Ockham which in turn reflected this division of faith and knowledge of Aquinas. To

draw this round-about parallel between Aquinas and Luther is, I believe, to point out a certain fact which is usually ignored. Ockham, who was a Franciscan, and the Thomists were upon opposite sides of the philosophical fence. It is frequently said that the anti-Thomistic influence in Franciscan thought is responsible for their skepticism. Luther's attitude toward philosophy was anything but trusting. But the debt of both Luther and Ockham to Aquinas for the separation of knowledge and faith is more often forgotten.

What was Luther's attitude toward the relation of faith and knowledge? One must preface the answer to any such question with the observation that Luther is not a systematic thinker, at least in the philosophical sense. Contradictions can be found in his thought, and what he states with vigor in one writing he may deny at a later period. Luther scholars usually divide his life into different parts and show the changes which take place in his thinking from one part of his life to another. Nevertheless, there seems to be a fairly consistent attitude toward the division between faith and knowledge. This is a distinction which he seemed to presuppose. Notice it in the following:

God alone, through his Word, instructs the heart, so that it may come to the serious knowledge how wicked it is, and corrupt and hostile to God. Afterwards God brings man to the knowledge of God and how he may be freed from sin and how, after this miserable, evanescent world, he may obtain everlasting life. Human reason, with all its wisdom, can bring it no further than to instruct people how to live honestly and decently in the world, how to keep house, build, etc., things learned from philosophy and heathenish books. But how they should learn to know God and his dear Son, Christ Jesus, and be saved, this the Holy Ghost alone teaches through God's word; for philosophy understands naught of divine matters. I don't say that men may not teach and learn philosophy; I approve thereof, so that it be within reason and moderation. Let philosophy remain within her bounds, as God has appointed, and let us make use of her as of a character in a comedy; but to mix her up with divinity may not be endured; nor is it tolerable to make faith an accidens, or quality, happening by chance; for such words are merely philosophical,—used in schools and in temporal affairs, which human sense and reason may comprehend. But faith is a thing in the heart, having its being and substance by itself, given of God, as his proper

work, not a corporal thing, that may be seen, felt or touched. (*Table Talk*, ed. Hazlitt, 1900, pp. 22f.)

Luther's skepticism about human knowledge led him to make the distinction in a more clean-cut way than Aquinas had made it. With Luther it is not a mere distinction between the ways in which truth is obtained, whether by a supernatural or a natural illumination of the intellect. It is the choice between the infallible Word of God and the untrustworthy reason of men. Luther dislikes the irreligious philosophy of Aquinas and takes the occasion to call him a "verdamnte Heide." But the division of faith and knowledge remains intact.

Lutherans have been eager to point out that there can be no natural understanding of holy realities. Unless a man repents of his sins and accepts Christ as his Lord, he will never understand what religion means. In this we have been faithful to our great Reformer who writes in his treatise on the Magnificat:

In order to understand this sacred hymn of praise, we need to bear in mind that the most blessed Virgin Mary is speaking out of her own experience, in which she was enlightened and instructed by the Holy Spirit. For no one can rightly understand God or His Word who has not received such understanding directly from the Holy Spirit. But no one can receive it from the Holy Spirit without experiencing, proving, and feeling it. In such experience the Holy Spirit instructs us as in His own school outside of which naught is learned save empty words and idle fables. When the Holy Virgin, then, experienced what great things God wrought in her, notwithstanding she was so poor, meek, despised and of low degree, the Holy Spirit taught her this precious knowledge and wisdom, that God is a Lord whose work consists but in this to exalt them of low degree, to put down the mighty from their seats, in short, to break whatever is whole and make whole whatever is broken. (*Works of Luther*, Holman ed. Vol. III, p. 127.)

When it comes to the conduct of church business, revelation or faith does not determine how that business is to be conducted, but common sense or knowledge of the actual situation:

If from necessity, or for some other good reason, we cannot preach at six or seven or twelve or one o'clock, on Sunday or Monday, in the choir

or at St. Peter's, then let the preaching be done at other hours, on other days in other places, so long as the common people are not disturbed by such a change, but are carried along in it. For these things are entirely external and, so far as times and places and persons are concerned, they can be regulated altogether by reason and are completely subject to it. ("On the Councils and the Churches," *Works*, Vol. V, pp. 295f.)

God, Christ, and the Holy Ghost ask no questions about these things, any more than they ask about what or where we eat, drink, dress, live, marry, go, or stay. . . . So in these matters, too, everything should be done peacefully and in order and yet it should all be free and subject to change, if times and persons or other circumstances demand; then the crowd follows along harmoniously. For, as has been said, these things make no Christian either more holy or more unholy. (*Ibid.*)

As Luther grew older and faced more and more the worldly problems of the people whose spiritual leader he had become, he was more tenacious of his conviction that in matters of religion faith in God could alone bring one into a position to understand divine verities. In matters of everyday living one must concern oneself with the ordinary means for obtaining the knowledge necessary in the conduct of life. Civic virtue did not advance one in the kingdom of God. Nor would divine revelation, on the other hand, excuse a neglect of one's good common sense. If it is law Luther is discussing, he claims that lawyers are necessary. "Who will maintain the law? Fist and armor do not; heads and books must do it" (*Ibid.*, Vol. IV, p. 160). If he is talking of education, he is unwilling that God's grace become a substitute for schools. Education is an ornament even though it discovers no saving truth. If he is talking of business, he makes the same distinction. Divine revelation does not tell a man when he is honest, but common sense and honesty will never get a man into the kingdom of heaven. "You must make up your minds to seek in your trading only honest living, count your costs, trouble, labor, and risk on that basis, and then fix, raise, or lower the price of your goods so that you are repaid for your trouble and labor." (Vol. IV, pp. 15f, "On Trading and Usury.")

Now, to be sure, it must not be inferred that Luther thinks that there is no relation between a redeemed man and the way

in which that man desires to live his life henceforth. The redeemed man does desire to live a new and better life. The issue here is one of whether or not to mix the certain knowledge which we have of God's mercy towards us and the uncertain knowledge which we have when we face our everyday problems. By faith we become sure. By worldly knowledge we deliberate and decide only when we are forced to do so.

What does this historical distinction mean for us? It means that, if we have a tendency to be moved and undisturbed by evil days trusting that God's grace will save us, yet working to make this world as livable a place as possible, then we are following Luther not only in theology but also in a philosophical way. It means that if we have a tendency to treat war as if it were primarily a political problem, but a political problem in which a Christian should be interested, and seek with a divinely-fostered good will in our hearts to work out scientifically some sort of solution to cure the world of the war-fever, we are something more than Lutheran theologians; we are experiencing Lutheran freedom of action. It means that if we go to a university to study, and find that there are several philosophies which would be consistent with our faith, and that we may choose among them upon the basis of their own merits (provided, of course, we assign no divine merit to any of them), we are something more than theologically Lutheran. It means that if we examine the attitude of certain Protestants not only with regard to theology but also with regard to the relation of their theology to their everyday thinking and find them deciding all questions with a "divinely inspired" dogmatism, and we find this attitude unpalatable, then we are Lutheran in something more than theology. In short, it means that we believe in justification by faith alone, but want to use every power which God has bestowed upon us regardless of the ravages of sin in order to better the poor lot of man.

BIBLICAL THINKING VERSUS ARISTOTELIANISM IN THEOLOGY

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STRICTLY speaking, there are only two elements in the plan of salvation—God's love for man and man's response to that love in terms of faith; everything else, so far as man is concerned, springs from faith. The elements of salvation, such as love to God and man, repentance, and loving service, are not separate and distinct from each other in chronological sequence. They function together in a unitary process so that it becomes impossible to separate justification and sanctification, etc. Varying proportions of these elements may predominate in various individuals at one and the same time, depending upon individual differences and experiences and the needs of the hour.

In saying this we are not reading Gestalt psychology into Biblical religion. Faith and love and repentance and loving service are not separate entities, capable of standing on their own feet, as it were, and acting in perfect isolation the one from the other. They belong together. They are parts of an organic whole. And this is what we mean by Biblical thinking.

I.

BIBLICAL THINKING

While the elements of the Biblical plan of salvation can be recognized in the Scriptures without much difficulty, one looks in vain for Scriptural expositions of religious thought. The raw material is there but precise definitions of important concepts are conspicuous by their absence. There is a perplexing array of widely scattered facts, concepts, ideas, life-situations, experiences, actions and reactions, problems of all sorts—religious, economic,

social, political—but no systematic statement anywhere dealing with the relation of the several facts to one another, and this is what the students would like to know. This has all been done, you say, by such disciplines as Biblical and Systematic Theology. Or are you thinking of scattered references along this line in some of the books by A. Koeberle? The present writer is not aware of any adequate treatment of the subject from a Biblical point of view.

A student, in his desire to find out what is meant by Biblical thinking, becomes all the more perplexed and confused when he hears someone say, "What we need is a religion of the heart," meaning by that a religion of love or affection, as if the mind and the will had no place in Biblical psychology. Upon hearing such a statement, the trained exegete immediately thinks of the complex psychic process which that word "heart" suggests to him. To the authors of Scripture, including Jesus, thought is not something apart from emotion and will; they all function together in various combinations, with the emphasis now upon the mind, now upon the affections, now upon the will, and now upon the act, as a contextual study of the passages in question will show. The fact is that neither among the Hebrews nor among the Greeks is the heart thought of primarily as the seat of the affections. For instance, the Hebrew word for "heart" is equated 204 times with the mind, 195 times with the will, 166 times with feeling or emotion, and 280 times with character or the whole personality. The Hebrews regarded the heart as the seat of the intellect rather than of the emotions. The prophets were in no danger of becoming intellectuals because the intellectual element is only a part of the total personality which at no time is altogether divorced from those other elements which have to do with emotion and will, with feeling and conduct, with desire and action. None of these concepts are analyzed or sharply defined so that each would carry its own connotation or meaning independently of the others. They are seen whole, and the various shades of meaning which they convey must be gathered from the text as a whole. Thus it becomes practically impossible to translate a given passage into any modern language. "For us each word in its context

has its definitely limited sense; but even though a special shade of meaning predominates, the Hebrew constantly feels the idea of totality acting through it" (Pedersen, *Israel*, 1926, p. 111).

That the New Testament conception of the heart is practically identical with that of the Old Testament may be seen from such passages as Deuteronomy 6:5 and Leviticus 19:18 which are quoted so often in the New Testament, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." In all these passages the different terms used in connection with the word "heart" are practically so many variations or interpretations for the Hebrew *lebab* and Greek *kardia*, as the corresponding dictionaries will substantiate. For example, *lebab* can also be translated soul, mind, understanding, and the collective powers of the whole inner man—intellectual, emotional, volitional or conative, conscience, and loving deeds proceeding from the whole personality. Briefly stated, the heart is the seat and center of the physical, mental, moral, and religious life. On the intellectual side it is the seat of the mind and of understanding. On the moral side it is the best of the will and of action and of human character, including the affections and emotions. On the religious side it is the organ for the reception and conception of the word of God and the operations of grace.

Faith, no less than love, takes hold of the entire personality—intellect, feeling, will—at the same time. For convenience of exposition, we speak of different meanings for faith, such as firmness, steadfastness, assurance, reliance, belief, trust, confidence, firm conviction, fidelity, loyalty, and faithfulness. These meanings cannot always be separated from each other since they are but different aspects of faith as a whole. Few individuals bring out every side of faith in their lives. Faith loses much of its religious and ethical value without a proper balance of the more important aspects of a faith that is not only passive but also active. Intellect, feeling, and will constantly act and react upon each other in varying proportions. They function together as the Bible has been telling us for many years and as the Gestalt psychologists have been pointing out to our mechanistic psychologists for two or three decades. Betts, in his *Mind and Character*,

says, "In the cortex of the brain all our thinking, feeling, and willing are done. Here all our movements, which are consciously directed, have their origin. Each area of the cortex is so connected with every other area by the millions of association fibres that the whole brain is capable of working together as a unit, thus unifying and harmonizing our thoughts, emotions, and acts."

Hebrew thinking, then, is a synthetic act, comprehending every psychic power in the total personality—intellect, emotion, will, action. The thought process is unitary. Its validity does not depend, as among the Greeks, upon intellectual verification to the detriment of other psychological factors. It is not based upon the recognized principles of Greek logic. Lacking such an equipment, Hebrew writers cannot be expected to resort to iron-clad syllogisms or set up major and minor premises from which conclusions may be drawn.

The Israelite found God, not by a logical demonstration of His existence, not by a process of abstract reasoning, but by a spiritual leap called faith, which enabled him to see the deeper meaning of Israel's past and present history, with its concrete and almost tangible expressions of God's love. Fellowship with the God of history showed the worshiper what faith might do for him in a given situation. The Israelite made one generalization, God, and everything else followed from the reality of His presence in everyday life. This God revealed Himself as a moral God, demanding a whole-hearted consecration to His religious and ethical will. The erring conduct of the worshiper requires a repentant readjustment to the divine standards, set forth in the decalogue, in prophetic preaching, in the example and teachings of Jesus, and in the sermons and lives of His followers. These and other matters pertaining to the plan of salvation were simply stated for the most part. The Hebrew did not develop abstract theological terms as a basis for a system of thought. For them, right thoughts about God issued in corresponding conduct in family and community life, in the home-spun virtues of agricultural pursuits, in honest business transactions, in a benevolent regard for the poor, in telling the truth, and in co-operating with others for the common good. The Biblical

writers are chiefly concerned with man's relation to God and with problems dealing with human conduct.

Biblical thinking is intuitive, practical, social, concrete, personal. In place of Platonic ideas and Aristotelian forms we have the intuitions of faith, the practical values of meditation upon the deeper things of life, and an awareness of God's presence in human life and action. Thought as such, before the time of Philo, is of no immediate concern to the Israelite. It is characteristic of him to link together thought with action, meditation with pious conduct, knowledge with the practical solution of life problems. To him theoretical knowledge without further implications for action has no meaning. For example, the knowledge of God, so frequently referred to by Hosea and the writer of the Fourth Gospel, is a practical recognition of God's claim upon the heart and life of the individual and of the nation, including obedience to the spiritual and ethical requirements of religion. The man who does not put his Biblical knowledge to a practical use has no knowledge of God. This knowledge, pointing to the intelligible element in the religious process, rests upon a strong emotional factor and leads to acts of loyal affection for God or Christ, and to a brotherly love for one's fellowmen. It is religious knowledge in action as ethical behavior in group relationships. Knowledge and action go together. Indeed, the interest often seems to be centered, not in the logical sequence of concepts or ideas, but in the essential features connected with certain attitudes, actions, or events.

Idea and action are inseparable in many an Old and New Testament context. To "hear" is to "obey." Isaiah 1:19 reads, "If ye are willing and obedient," that is to say, If ye are willing to hear and obey, "ye shall eat the good of the land" (Comp. Jer. 11:3-4; 12:17). Jesus says, "Whoever then hears these words of mine and acts upon them, shall be likened to a wise man who built his house on the rock. . . . But he who hears these words and does not act upon them, shall be likened to a foolish man who built his house upon the sand" (Mt. 7:24, 26; Lk. 6:47, 49). "Blessed are they that hear the word of God and keep it" (observe, obey it, Lk. 11:28). "The sheep hear his voice . . . and the sheep

follow him" (John 10:3, 4). "Ye are my friends if ye do whatsoever I command you" (15:14).

There are some generalizations in the Bible. As already stated, the generalization concerning God is an intuitive deduction. The deduction however was backed up by numerous religious experiences in individual and corporate life, presupposing some form of induction from the particular to the general, even if the correctness of the whole intuitive process remained unverified from the standpoint of formal logic. It met what might be called the pragmatic test.

The unwary student or minister is apt to find what he regards as an absolute universal statement by tearing a sentence or verse out of its context, whether immediate or remote. Some time ago a Lutheran clergyman remarked at a ministerial meeting: "All men will be saved, for John says that Jesus was the true light that lighteneth every man that cometh into the world." But a glance at the context reveals that the universal statement in John 1:9 is strongly modified in the verses immediately following. Verses 9-12 read, "The true light which illumines every man, was coming into the world. He was in the world, and the world was created through him; but the world did not recognize him. He came to his own, and his own received him not. But as many as received him (by faith), to them gave he the right to become the children of God." John 3:16 adds, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life." The contextual meaning of John 1:9 is clear enough. The historic Jesus has a universal mission, namely to save all men who will believe in Him. The light of God's eternal Word has found concrete embodiment in Christ the Saviour. He is the true light for all men in a dark and sinful world. One should think that every heart would be glad to welcome Him, but such was not the case. Even the members of His own race were too blind to recognize in Him their Saviour and Lord. They had no faith in Him. This is the one condition that must be met by every member of the household of faith.

A far greater pitfall for the average student is the tendency to syllogize almost everything in the Bible. He commonly argues

that if so and so is so, then so and so is so, without taking the slightest pains to verify his premises and his conclusions. The reason for this is that no matter whether he has studied formal logic or not, he has imbibed the syllogistic thinking of Aristotle in practically every college subject. He therefore approaches his studies in the seminary as if he were on a debating team, arguing and spinning out some of the most trivial and worthless syllogisms imaginable. He is out to win irrespective of the merits of the case. He looks upon the gathering of Biblical facts and their correlation with sovereign disdain, pretty much like the glib Aristotelians of the Middle Ages. The search for Biblical truth can be pursued without regard to the recognized modes of procedure. He can easily fill out the gaps in his intellectual vacuum with the wildest flights of the imagination.

He claims to have studied mathematics and one or more of the physical and social sciences, such as chemistry and physics, economics, sociology, and history. And yet he comes to the seminary with little or no comprehension as to what the scientific method requires. Very few students know what that method is, and those who think they do, give no more than lip service to the various stages of observation, hypothesis, experimentation, and the mathematical formula or "law" which sums up the results of the investigation. They can see no connection between the observed facts of chemistry, for instance, and the Biblical facts which call for careful observation and study. To speculative minds the hypothesis is most welcome. But it is seldom realized that if the facts are to be properly organized and coordinated, each hypothesis or scientific guess as to the final outcome or result of the experiment must stand the test of repeated experimentation before it can be accepted as true, and this requires strenuous work.

II.

ARISTOTELIAN THINKING

Thus far an attempt has been made to explain what is meant by Biblical thinking which is different from the Aristotelian

thinking of occidental minds. The Hebrew sought to understand the world in which he lived by an intuitive approach to reality and to describe what he experienced in the rich figurative language for which the Oriental is noted. As a rule, what he has to say is expressed in the poetic forms of thought rhymes or parallelisms, coupled with a profusion of similes, metaphors, parables, and a fondness for words of verbal action following each other in rapid succession. To the western mind, while all this may suggest a general idea, it is nevertheless not only inexact but sometimes positively bewildering. The student wonders at times how he might put into clear prose what he reads in the Bible. But he begins to see the underlying thought when the figurative language is explained in terms of a concrete life-situation which has much in common with our own. After all these two modes of thought—the Biblical and our own—are not so far apart from each other as we are prone to think. Intuition and reason are no more than two aspects of any well-balanced mental process.

But to exaggerate the psychological differences between the East and the West is not a grave offense in the light of such differences as do exist in the two areas. Some people maintain that the Occident and the Orient have never understood each other. For over a decade missionaries in foreign fields have been saying that while the people of the Orient appreciate Jesus' way of thinking and living, they have nothing but contempt for the superficial Christianity of the occidental churches. Church historians like Charles Guignebert (*Christianity Past and Present*, 1927) assert that organized Christianity as we know it in the West shows a woeful lack of comprehension when it comes to the religious and ethical application of the life and teachings of Jesus. According to the same author, there is reason to doubt whether the occidental church has ever understood Christianity with its decidedly eastern background. This is probably an overstatement of the case, though it must be admitted that in the face of that charge we feel more like the penitent publican than the self-complacent pharisee.

Perhaps this is also the place to admit that Aristotle has been too severely dealt with by the critics of his superficial followers.

The real Aristotle thoroughly believed in observation and experimentation in the physical sciences in so far as that was possible without instruments of precision. His work in zoology and botany was exceptionally brilliant, so much so in fact that he is regarded as the creator of both sciences. He also applied the experimental method of astronomy, physics, mineralogy, and politics. He and his students gathered together all the results which had been achieved in the different branches of knowledge, revising, criticizing, and reorganizing the material for each separate science. Aristotle is one of the greatest scientific organizers of all time. Of course, he and his pupils made mistakes. What science is not in need of constant revision?

He also has the reputation of being one of the greatest thinkers that ever lived. In addition to the sciences, already mentioned, he made noteworthy contributions to such subjects as ethics, metaphysics, and logic. With his flair for organizing into a science whatever he touched, he reduced to a set of rules the logical procedure of Plato and of Socrates. But his work on logic, known as the *Organon*, was never intended as an instrument for the discovery of scientific facts nor, we might add, for the discovery of Biblical truths. Each science has its own method of procedure which must be observed if correct results are to be obtained. Correct thinking in any sphere, whether Biblical or otherwise, presupposes a sufficient fund of observed facts if the logical demonstration is to have any value. The rules of logic are no short cut to scientific facts or religious truths. These rules will do more harm than good the moment they are misapplied or abused.

When thus abused, the logic of Aristotle becomes a loquacious exercise of empty words and phrases, leaving behind a trail of time-consuming speculations, heated disputations, and combative arguments. It is difficult for the student, with his logical apparatus of major and minor premises, to understand that the Bible requires a method more in keeping with the rules of eastern logic.

This antagonism between Biblical and Greek thinking has a long history. To the Greek Gnostics of the first century, knowledge was a better solution to the riddle of the universe than the

illogical faith of the Christians. In the second century, Tertullian exclaims: "Unhappy Aristotle, who invented for these men dialectics (the art of logical reasoning)—an art so far-fetched in its conjectures, so harsh in its arguments, so productive of contentions, and really treating of nothing!" ("Prescriptions against Heretics," in *Ante-Nicene Fathers*, 1887, Vol. III, p. 246). At no time was Greek logic studied so assiduously as during the Middle Ages. The result was a kind of disputatious theological education, substituting for a serious study of the Bible a splitting of hairs over fine-spun distinctions which never got anywhere. Men, with a scientific mind, who believed in verifying their results by experimentation and mathematical demonstration, felt that logic was overrated both in theology and investigative research. One of these protests came from Roger Bacon in the thirteenth century. Francis Bacon, in his *Novum Organum* (1620), is even more outspoken in his denunciation of Aristotelianism. He contends that formal logic as an instrument of discovery has little if any value in the physical sciences. In 1517 Luther raised his voice against the theological educators of the day who were saying, "Nobody becomes a theologian without Aristotle." Luther answers: "Quite the reverse: only without Aristotle can we become (Biblical) theologians" ("Disputatio contra scholasticam," Weimar edition, Vol. I, pp. 221-228). It was the rediscovery of the Gospel and the modern scientific movement that broke the fetters of the Aristotelian scholastic system. What a struggle that must have been before the victory was achieved, judging from the entrenched prejudices still met with among students who unconsciously pay tribute to the great Stagirite who is not to blame for the premature generalizations of their vaporous deductions and clever jugglery. Equally hazardous, of course, is an induction from wrongly observed facts. We need true inductions and deductions.

How frequently does mere logical consistency lose itself in the sands of fallacious statements about the Bible! The exaltation of the intellect at the expense of other factors in religious experience ends in rationalism, and what a riot we have had of that in modern times! When by way of reaction men fiercely denounce the training of the mind and fulminate against all edu-

cation, the flood-gates of an emotional revivalism are opened wide for a time, only to leave the rank and file disillusioned, and the professional spell-binder or evangelist makes a hasty exit. When will or action is magnified, we have the shallow theology of the voluntarist or of the pragmatist. When the theology of Luther loses its Biblical context and is syllogized in the seventeenth and eighteenth centuries, we have a type of scholastic theology which looks askance at the fruits of faith for fear of destroying the doctrine of justification by faith alone. If it is faith alone that saves apart from the contextual meaning of faith, then the fear is justified on intellectual grounds, but if repentance, love to God and man, and loving service to our fellowmen spring from genuine faith, then this faith is not alone. There is such a thing as being too logical in the Aristotelian sense but not half logical enough when it comes to the organic context of Scripture. How shall we interpret Paul's answer to the question, "What shall I do to be saved?" He says, "Believe in the Lord Jesus Christ and thou shalt be saved and thy household." From a logical angle, belief in Christ is all that is necessary for salvation. But what about the sacraments? Are they necessary? Not according to the rules of logic. But they are necessary according to the context.

Luther himself did not always escape the insidiousness of the Aristotelianism in which he had been trained from his youth. The young Luther, it will be remembered, accepted absolute predestination on the basis of certain statements in the Bible. But the mature Luther had had time to consider another series of Biblical statements which did not altogether agree with his youthful position, namely such passages as John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have eternal life." According to H. E. Jacobs, the Synodical Conference prefers the young Luther in this regard while the United Lutheran Church prefers the mature Luther.

AN EVALUATION OF THE SABBATH

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THE question of the Sabbath has both theoretical and practical importance. There are problems connected with its origin and nature in the Old Testament. There are problems about the relationship between the Hebrew Sabbath and the Christian Lord's Day. If the one has anything at all to do with the other, either directly or indirectly, then the whole matter has considerable significance with reference to the observance of Sunday. The widespread misuse and disregard of Sunday both exhibits and aggravates serious defects in Christianity; it is at once a symptom of spiritual anemia and a further degenerative influence. And this laxity in practice springs not only from a lack of proper will for a true observance of the day but also from a lack of proper understanding; the haziness of conception contributes to, and probably is made to constitute some excuse for, the carelessness in performance. It may be of some value to seek to view it in historical perspective.

The Sabbath was a distinctive institution of the Hebrews. Doubtless it had its antecedents, of a sort, as so many of their institutions had. But there is no trace of anything very closely resembling it elsewhere. Parallels have been sought in two different Babylonian features. The Babylonian day called *shabattu* occurred only once a month. Also the days of the month numbered seven and its multiples, together with the nineteenth day, were marked as having some religious significance. But none of these were days of rest in a general sense. Perhaps the seventh, fourteenth, nineteenth, etc. might best be described briefly as days of propitiation on which the king was put under certain restraints and abstinences and special sacrifices to the gods were offered. The term *shabattu*, it should be added, was not applied to these days. Among the Israelites the Sabbath was invested with very

special meanings. In this, as in many other things, they exercised what Cornill vividly and felicitously described as the "Midas touch;" under the leading and power of the Spirit of God they took the lead of ethnic superstitions and customs and transmuted it into the spiritual gold of profound religious conceptions and practices.

There is no reason to doubt the tradition which carries the Sabbath back to the Wilderness period, even though the first mention of it outside the Pentateuch is in the time of Elisha (2 Ki 4:11). It seems useless to speculate on the question whether the patriarchs had and observed the Sabbath institution. The first mention of its historical observance is in Exodus 16, in the account of the giving of manna. This incident deserves careful study, especially because it occurred before the Israelites reached Sinai and therefore holds a place prior to the ordaining of the Sinaitic covenant. How much significance should be attached to this fact, however, is uncertain. Some have thought that it makes it quite independent of that covenant and therefore broader in scope than that covenant. But it is quite possible, and rather probable, that it was intended as an anticipatory feature of that covenant and does not have independent status.

It must be noted, first, that the seventh day is here explicitly declared to be a Sabbath "unto Jahweh." This phrase may be intended to emphasize simply the religious aspect of the rest day, indicating it as a sacred season in honor of the Deity. Also it is quite possible to translate the phrase somewhat differently, rendering it "Jahweh's Sabbath or a Sabbath belonging to Jahweh;" this would mean that the day is in some way connected with the nature or will of Jahweh Himself and gains a peculiar quality directly from Him. On this view the significance the day would have for the Israelites would not be direct at all but would be mediate; something so intimately bound up with the Deity would as a result have importance for the people belonging to the Deity. Some such interpretation of the phrase in this passage seems more probable than the idea sometimes suggested that it directly refers to the special relationship between Jahweh and his people. At

any rate the Sabbath appears here not merely as a day of rest but in positive connection with Jahweh and therefore with religious significance.

Second, the narrative distinctly gives the impression that the people were not familiar with the Sabbath. It seems to have been an innovation, so far at least as that group was concerned. That is, if there had been a primeval observance of the Sabbath, it had been allowed to fall into abeyance during the Egyptian sojourn. In fact, it seems as though Moses himself had taken no steps to establish or revive or enforce it before the occasion under discussion. The migration had by then been under way for several weeks—it was “the 15th day of the 2nd month after their departure out of the land of Egypt” that the Israelites came into this wilderness of Sin. Yet the people do not seem to have become acquainted with the idea of a Sabbath. Evidently it had not been observed during the first weeks of the journey.

In the third place, there are some features which indicate rather definitely that this passage is primarily a first stating of a prominent aspect of the particular covenant relationship being formed between God and Israel. The Sabbath ordinance is promulgated by simple fiat, as a divine authoritative declaration, with no supporting theoretical explanation or justification such as is found later in the Decalogue. And it is presented explicitly as a test of the people's obedience; “that I may prove them, whether they will walk in my law or not,” Jahweh says. It is uncertain how far-reaching an abstinence from labor may have been intended. All labor may have been banned, or the prohibition may have applied only to the manna. In the latter case it would have been largely a token, a symbolic observance, and therefore again a highly specialized matter on that particular occasion. Of course that would not prevent a larger significance ultimately being intended.

Finally, the question confronts us concerning the starting point for the heptad of days. If there was a previous practice of weekly Sabbaths there is no problem. But if not, and it seems on the whole to be less than probable that there was, then the ques-

tion is important. The evidence afforded by the passage would seem to point definitely away from the lunar associations that have often been invoked in seeking to explain the origin of the Sabbath. Certainly the time argument cannot be pushed very strongly on the basis of the scanty statements here made; but such as they are, they do give some probabilities. The Israelites arrived at this stage on the fifteenth day of the month. It may have been that same day, or a day or two later as they rested there, that the complaints were made and the divine answer was given promising quails and manna. Therefore the first Sabbath after that day, the seventh day from it, would have been on the twenty-second, -third, or later of the month. At any rate it would not be on the full moon—which some scholars have claimed as the origin of the Sabbath because of the way in which the prophets link it up as a correlate with the new moon. And it would scarcely even be on the last quarter—certainly not on a multiple of seven. It seems to be dissociated from the lunar phases. In fact, when we survey the whole Sabbath institution in the Old Testament, there seems to be good reason to conclude that a deliberate break with lunar cultic practices was one of the purposes intended in the Sabbath. The lunar cycle is not commensurable with the seven-day period. The establishing of a simple mathematical regularity in the sacred days would most effectively eliminate much of the possible hang-over of heathen moon-worship, even though the new moon did retain considerable importance. And here we see that apparently either the inauguration of, or at least the first prominent national emphasis on, the Sabbath was promulgated with a complete ignoring and therefore disparaging of lunar aspects. Such a conclusion, of course, offers nothing positive in answering the question here before us. The beginning of the seven-day period is apparently left to rest on the theophany then occurring.

The critical estimate of this narrative has varied widely. By some scholars it has been ascribed to the J document. This would make it of particular interest as representing probably the earliest literary account of the Sabbath. Others assign it to the latest strata of the Priestly document. But if so, it would be considered an ancient tradition incorporated to give the sanction of antiquity

to the Sabbath institution, a primitive precedent to buttress the authority of the developed legal enactments. Either way, therefore, regardless of the literary history, it brings us a very illuminating early picture. The major positive values are that a cessation of labor, or at least a limitation of labor, on the seventh day was decreed, that it was given a significance as either a symbol or an expression of a relationship to Jahweh, and that a discrediting of heathen traditions and customs was intended.

When we turn to the legal codes and seek the place of the Sabbath in them we find, first, that the early agricultural Decalogue in Exodus 34, which is ascribed to the J document, has a simple, unadorned, unexplained command, as does the narrative we have just been considering.

Coming next to the Code of the Covenant, we find in Exodus 23:12 a significant development. The welfare of domestic animals and servants is stressed. Humanitarian considerations are becoming prominent. This viewpoint, as is well known, is presented also in the version of the Decalogue in Deuteronomy. This concrete practical emphasis is characteristic of the early prophetic period from which these documents come. The men of God in that era were being strongly guided by the Holy Spirit to bring out clearly and richly these important aspects of truth which were especially needed then—that genuine religion is a way of life, that God's revealed will is the true guide to right conduct, that God is concerned and enjoins man to be concerned about the welfare of people, and that the things God commands do bring blessings. The Sabbath is a divine institution designed to safeguard and enhance the welfare of people, and its faithful observance is urged in order to bring blessings to every member of the community. It is true that there is a notable absence of any specific spiritual considerations in this passage in Exodus 23. On the other hand there is a potential breadth here that is significant. Although this is part of the constitution for the covenant people, this feature like many others in this code embodies a viewpoint which automatically transcends such narrow limitations. When the expressed goal is the well-being of life the proposition is placed on a basis that cannot be restricted to one nation or one era. If it is a wise and helpful

provision, truly promoting the good of mankind, its logical scope must be all mankind.

This brings us then to the Decalogue. Very probably the brief simple enactments which seem originally to have constituted this code are actually Mosaic. But it is obvious that the literary enlargements are much later. And here at once we are confronted with the two recensions of this code. The relation between these is apparently a complex one. Thus in the commandment against coveting the development given in Exodus is certainly older than that given in Deuteronomy. The same is true of some other elements. But in the matter of the Sabbath it seems much more probable that the development given in Deuteronomy is the earlier. It should therefore be considered first.

The wording of the commandment itself in its short form need not detain us now. But the elaborating explanation is to be noted. The reason advanced in support of Sabbath observance is the deliverance of the Hebrews from Egypt. Not that this constituted it primarily a perpetual celebration of their national independence day, but that it established a constant reminder of divine grace and divine power. Important themes are suggested here: There is a reminder of human inability, with consequent dependence on superhuman resources; there is recognition of divine activity on behalf of the people as the means whereby blessedness was achieved; there is emphasis on the immensity of God's might, leading to trust in Him; there is the suggestion of the contrast between the misery of the former estate and the joy to which God brought them; and through it all, of course, there is inspiration to profound gratitude for all the wonders wrought through the favor of God. Such themes readily transcend the nationalistic occasion in connection with which they arose. That connection gave them a solid basis in the realities of experience, but does not prevent them from attaining a broader spiritual quality. This Deuteronomic interpretation associates important values, therefore, with the Sabbath—values which have a distinctly religious quality.

Turning to the recension in Exodus, the supporting reason for the Sabbath is made to rest in the history of creation. The first point that is striking and significant in this interpretation

of the institution is that it supplies a universal quality. It is quite free from any nationalistic reference or any particularistic limitation. As has been already suggested, the Deuteronomic approach contained elements which could be universalized, but this is explicitly universal. Something which has its root in the original creation obviously has its application to all that was created in the class to which it applies. It is not necessary here to enquire whether the Sabbath was meant to apply to animals or to angels. The significant idea is quite clear and unmistakable: the instituting of the Sabbath is connected with mankind as a unity and therefore as a whole.

The views just presented are found, of course, not only in Exodus but also in Genesis, not only in the legislation of the Decalogue but in the Priestly creation account. It would seem to be a serious mistake to assume that the Sabbath was a temporary matter of the Sinaitic covenant. Some features of it were thus particularistic and lacking in permanency with the result that they were abrogated in the New Covenant, but not so the essence of it. Just as Paul argues that the promise made to Abraham, based on faith, was unaffected by the subsequent and temporary exigencies of the situation under the Law and never was abrogated, so likewise it seems legitimate to argue that the primal institution of the Sabbath was unaffected by the subsequent introduction or removing of the system of the Law and was not vitiated in its universal validity by the association of those temporary aspects. In other words the Sabbath in its essence is limited neither to one nation nor to one dispensation, but is universal in its scope, being for all of mankind in all of time.

The other distinctive point in the development of the Sabbath command in Exodus, not found in Deuteronomy, is the statement that God blessed and hallowed the day. This idea, just like the preceding, is common to Exodus and Genesis. The content of the idea "holy" therefore becomes very important. The original meaning of holiness has been much discussed, but is probably not very important in this connection; for the usage here is in an advanced stage. The concept came to be so thoroughly connected

with deity that the word became practically a synonym for deity. The phrase "the holy gods," both in Phoenician and in the Aramaic of Daniel, is pleonastic; the holy ones are the gods. That is, holiness practically equals the essential quality of deity. Furthermore, then, the idea of holiness was attached to anything that had special relationship with deity. Therefore when the Sabbath is spoken of as holy it means that it is in some special way connected with God. Now a holy thing of any sort (except mere utensils) was usually characterized principally by a relation that was directed from God manward, and also by one from man Godward; i.e. it might be something primarily in or through which God specially revealed or expressed himself and also something specially consecrated for use in worship, etc. Thus the various shrines were the places at which theophanies had occurred and which continued to be venerated and frequented for worship. The Sabbath likewise was holy in these two ways. Primarily it was something specially expressive of God. Creation is strictly a divine work; creativity is an outstanding divine attribute. God established among men a symbol expressive of His creative work when it was completed, an institution commemorative of His supernal majesty and power as expressed in the marvelous universe he had produced, a token of His transcendence and true Godhead. This symbolic institution was the Sabbath. In establishing it thus He conferred upon it an exceptional status of holiness. It was connected most intimately with the Creator-God.

It is readily seen, then, that such a holy day was preeminently fitted for worship. Being consecrated by God as the expressive token of Himself and His glory, it would be the appropriate time for special praise, adoration, and communion. This seems to be the proper approach; setting apart for sacred uses is not primary but secondary. It may be added also that in this idea of holiness we see more clearly and fully the probable significance of the phrase previously noted—that the Sabbath is a day unto Jahweh or belonging to Jahweh.

The question remains, however, why God chose such a symbol of Himself and His creative work. Wherein does its suitability

consist? Conceivably some other symbol might have been used. In selecting this, it is possible that God's purposes were as follows. First, he would present Himself as the One who thoroughly accomplished great and good things. He had not only planned and initiated the creation of the universe; He had carried it through to complete achievement, and saw that it was very good. He created the grand divisions of nature and all their contents. When a project is fulfilled the activity of accomplishing it ceases. Thus the day of cessation as a symbol seems appropriate for the God who completes. It marks also the goodness of creation and therefore the goodness of God. And second, God would foster worship, as already suggested, and the chosen symbol is well adapted for that purpose.

In this connection two linguistic phenomena may be noted which are interesting although they do not prove anything. The Assyrian verb *shabatu* means to complete; the etymological relationship to the Hebrew verb, however, is obscure. And the English word "holy" is etymologically related very closely to "whole," so that for us that which is complete or perfect is that which is holy.

Another problem which intrudes here is the length of the week: Why was it the seventh day that concluded it, rather than, say, the fifth or the tenth? It is a commonplace of critical study that the *existing* institution of a seven-day week was determinative of the literary description of six creative periods, and not vice versa; for at least eight major creative acts or divisions of activity are compressed into six days. And then scholars seek the origin of the week in something like the lunar phases or the seven planetary bodies in the heavens or the heathen deities associated with them. But this is not ultimately satisfactory. It may, or may not, be a correct account of the human mental processes. But we are interested in God's purpose. Why did He plan a seven-day week? If the scholarly speculations are correct, what lies back of the phenomena from which they draw their arguments and deductions? If God knew that either the lunar phases or the number of visible planetary bodies would determine for man the

week, why did He make those physical factors as He did? It is no answer to say that seven appears frequently as a sacred number; why is it a sacred number? There can probably be no sure answers to such questions. Probably the nearest we can approach to a solution of this problem is to say that God created man with certain characteristics, and the seven-day week is best adapted to promote the physical and spiritual welfare of man as he was made. The length of the week would then be the source of the sacredness of the number seven.

This consideration of the Decalogue in Exodus has carried us on into the Priestly document also. A few additional thoughts presented in this and in the Holiness Code should be noted. In Exodus 31:14 the Sabbath is said to be "holy for you." This stresses its place in the special covenant, and the special obligation resting on the covenant people to observe it rightly. It is very interesting to know that a Rabbinical interpretation of this phrase produced essentially the same idea which Jesus declared, that the Sabbath is for the sake of the people, not vice versa. In this same passage, and also elsewhere, the Sabbath is explicitly declared to be a sign of the special relationship between God and the people. This idea doubtless contributed to the later legalistic developments which insisted upon great strictness of observance and hedged the day about with a multitude of regulations. It must not be overlooked, however, that there was a large element of joy in the Sabbath. Second Isaiah spoke of it as a "delight" (58:13), and the Rabbis stressed this and made feasting a prominent aspect.

The prophetic treatments of the Sabbath can be noticed very briefly. The eighth century prophets denounced the misuse of the Sabbath as well as other religious institutions such as sacrifice and prayer. The practice of the people had degenerated into unspiritual formalism. The attitude was superstitious—mere conformity to tradition and fulfilling of ceremonies was supposed to win or keep God's favor. The proper motives of true love and gratitude were lacking. In their vehement protests against all this the prophets seem almost to deprecate the Sabbath itself, but do not really. Later prophets protested against the utter

neglect and violation of Sabbath rules. To the inward breaking of the spiritual meaning of the Sabbath was added the outward breaking of its form. Therefore Jeremiah (17:21f) started to build up emphasis on proper Sabbath observance, and Ezekiel and Second Isaiah (56:2, 4 etc.) stressed it still more.

Reviewing the various aspects of the Sabbath presented in the Old Testament some are seen to be particularistic and temporary, others are universal and permanent. This distinction must be kept in mind and the discrimination carefully made. If we seek to integrate the several aspects and abstract therefrom a general idea, the basic feature of the Sabbath would seem to be that it is a symbol expressive of the nature of God. Primarily His wisdom and power were expressed in creation, also His goodness; these are celebrated in the Sabbath. Both His goodness and His power were expressed in the deliverance from Egypt, and for the Israelite these were celebrated in the Sabbath. His providential care was expressed in giving manna, and the Sabbath found a brief point of special connection there. His concern for the physical welfare of man was expressed in a rest day, and this is the Sabbath. His even greater concern for the spiritual welfare of man made the Sabbath to be both a sign of the relationship between Himself and man and a time for special worship. His wisdom and grace utilized a particular people to be the instruments for mediating His truth and His salvation to the world, and the Sabbath was a sign of that special relationship.

In view of all this, the Sabbath should not be stigmatized in its essence as being a legalistic institution. It is an expression of things fundamental in God and man and their relation. It really has a Gospel quality. The creation, the deliverance from Egypt, and the concern for man's welfare were gracious acts and attitudes which the Sabbath keeps vivid and vital in the minds and lives of people. It is true that the Sabbath was embodied in legal enactments, with some temporary accretions, but that should not blind us to the basic values.

From this viewpoint, then, how shall we estimate the Sabbath? The ratio of one day in seven can scarcely be demonstrated as

necessary, but seems on the basis of available evidence from experience to be practicable and desirable. It may be accepted as the result of the divine wisdom. But then which day of the seven? The last day of the week was set with reference to the completion of creation. That was the most prominent and therefore the determining factor for a long time. But that would not necessarily be permanent. If a more important element were later introduced into the situation, the seventh day feature could well be supplanted. A fundamental contention of this study is that the Sabbath is not essentially and necessarily tied up with the seventh day. The Sabbath is the day of rest and worship, commemorating the glory, power, grace, and achievement of God and providing for the higher welfare of man in himself and in his relation to God. As such it can properly fall on any day which has adequate associations with God's self-expression.

If then it is asked whether the Sabbath of the Old Covenant has been abolished in the New Covenant, the answer seems to be both yes and no. The particular form assumed by the Sabbath in the Old Testament, including the associations and sanctions found in the Exodus, the authoritarian imposition of requirements in its observance, the detailed regulations connected with it, the penalty of death for its violation, and the location on the seventh day—all that is abolished. But that was *a* Sabbath rather than *the* Sabbath. Most of the values which have been brought under our scrutiny in our analysis of the Sabbath are too important and too precious to be lost. They lie too deeply in the nature of God and of man to be abrogated. The Sabbath in its essence cannot fail to persist.

The transition to the Christian Lord's Day should now be fairly obvious. In Christ, God was accomplishing a new work, in some respects greater than His original creation. This reached its consummation in the resurrection, on the first day of the week. Here was an event so stupendous that it could well supersede the creation as the determinative factor in the day expressive of God's nature and His relation to man. Here was the accomplishment of a new creation, so to speak. Henceforth it would be appropriate

for this to be the Sabbath day. This would be the focus around which would be gathered all the permanent values of the Sabbath, with others added. A greater deliverance than that from Egypt is now celebrated on it. A closer relationship between God and man than that of the national covenant is established and celebrated. The Sabbath values are actually brought to a larger richness in the Lord's Day.

Jesus' own attitude to the Sabbath during His lifetime is in harmony with this. He was concerned to bring all religious institutions to a truly spiritual quality. With reference to the Sabbath this would naturally mean the relaxing or disregarding of elaborate ceremonial minutiae that had accumulated and a recapturing or re-emphasizing of the beneficent features; it would mean a recognition and development of constructive rather than restrictive elements, bringing out real values and discarding mere formalism; it would mean a challenging of the unspiritual perversion and the callous exalting of a mere institution above obvious human needs. All this Jesus actually did. He said the Sabbath was made for man. This was primarily a challenge to ceremonialism and inhumane rules. But it seems to include also a suggestion of the positive values the Sabbath has for man—values which Jesus profoundly appreciated and which could not be discarded. Perhaps also the form of statement was meant to imply a significance of the Sabbath for man as man—i.e. for all mankind. It would seem to be Jesus' intention to conserve the real values of the Sabbath, purging it of its abuses as well as dropping temporary elements. This the Lord's Day does.

References in the rest of the New Testament are few. In Col. 2:16 Paul combats a legalistic attitude to the Sabbath; the Christian is not to let himself be held to the outmoded particulars of the Jewish Sabbath. But that does not reflect at all unfavorably on the spiritually conceived Sabbath.

There is one further problem to be noticed. In Rom. 14:5 the question of any special holy days at all is raised. This passage seems to sanction the idea that all time is equally sacred and that there is no need to put any period of time above any other. If

this were pressed it would eliminate Sabbath and Lord's Day and annual festivals alike. Theoretically this can probably be justified. But practically the psychology of mankind is such that special periods do have a value. This passage certainly militates against any legalistic compulsion being applied with reference to the Sabbath, but does not prevent the recognition and worthy use of such a special day.

Perhaps we should say that one day cannot intrinsically be more holy than another, but that special associations have made one day especially useful and profitable for impressing holiness and promoting spiritual religion. As such the Sabbath is a profoundly beneficent institution.

Such an approach to the Sabbath as is here suggested should prove beneficial in leading people to appreciate the values and to observe the day earnestly and keep it holy. The idea that God rested the seventh day is not very convincing to the modern mind. The common force of the English word, if taken literally, is unacceptable, being too anthropomorphic. And the more exact meaning of the Hebrew word, to cease, is too colorless. But if we see this as a sign of the completion of a great and good work, and that in turn as the expression of the power and graciousness of God, we are getting something constructive, something positive, something significant. Then it is easy to lead the mind on to the great and blessed work of God in Christ, culminating in the Resurrection. Both the greatness of the seventh day and its replacement by the greater greatness of the first day are seen as logical. The spiritual Sabbath is easily seen as a continuity and an impressively significant day with a well integrated character and meaning. The divine solicitude for the spiritual and physical well-being of man runs all through it. The legalistic aspects are readily sloughed off and the spiritual values shine forth untrammelled.

This is the way of true spiritual religion and its institutions. Make clear the divine connection and quality, make vivid the significance and values intended and offered, and let the heart make its response. Thus and only thus will the full values of the Sabbath be obtained.

VALUES OF DOCTRINAL PREACHING: AN ESTIMATE OF HENRY PARRY LIDDON

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Philadelphia, Pennsylvania

A LITTLE more than a half century ago there passed from the church life of London one to whom W. E. Gladstone promptly paid tribute as "a light of the English Church singularly bright and pure."¹ The career of Henry Parry Liddon is of real interest to any one who surveys the issue between doubt and faith as it was fought out in western Europe during the three decades which followed the appearance of Darwin's *Origin of Species*. The poets of the time (Tennyson, Browning, Matthew Arnold, and others), understood the issue in their own way and made their own approach to it. Statesmen like Gladstone in England, Abraham Kuyper in the Netherlands, and Guizot in France appreciated it and were not too engrossed in politics to turn aside and join the fray. None took the issue more seriously or engaged himself more devotedly in it than Dr. Liddon, preacher, apologete, and churchman.

Doctrinal preaching in the time which James Moffatt now neatly describes as "the day before yesterday" was in many quarters fashionable and popular. When Liddon gave a series of Lent Lectures at St. James', Piccadilly, in London's West End in the spring of 1870, he held the attention of the socially and intellectually elite. "Elegantly dressed ladies endangered shawls, bonnets, and tempers in the crush; fashionably dressed men did not scruple to use their physical strength to get a good place; and five minutes after the opening of the doors every free seat was filled."² In our day, on the contrary, congregations have felt the

1 In his *The Impregnable Rock of Holy Scripture*, rev. ed. (Philadelphia: 1891), p. 26.

2 Quoted by G. W. E. Russell from the London *Daily Telegraph* in his *Dr. Liddon* (London and Oxford: 1905), p. 35.

doctrinally disintegrating influences of twentieth century psychology and pedagogy. There may be the same need for doctrinal preaching as formerly, but there is less taste for it. Some signs of a new demand and a new supply are, however, beginning to appear. Professor Homrighausen of Princeton Seminary, Harold Paul Sloan, former editor of the New York *Methodist Advocate*, Reinhold Niebuhr in the literary field—these men are the harbingers of a new emphasis on doctrine and its application in a time of crisis. Liberals like C. C. Morrison, editor of *The Christian Century*, and laymen like Dr. John R. Mott are important witnesses to the changing atmosphere of Christian thought in America. This change is partly a reflection of, partly a parallel to, the alteration which has occurred in the thinking of European Christianity since the rise of Karl Barth at the close of the first World War. But it has not yet penetrated to the pulpits and pews of most of the churches in America.

What do we mean by doctrinal preaching and in what way can a forgotten preacher like Liddon illustrate it for us after fifty years? Properly speaking, all genuine preaching of the Gospel is doctrinal. The Gospel is itself *doctrine* as well as *news*. The churches of the world found, when they gathered at Lausanne in 1927, that they had only one gospel and that that gospel was the same for them all. This is what gave them hope to go on with further patient efforts towards Christian reunion by way of doctrinal study and discussion. One gospel connotes one faith. It implies unity in Christian doctrine consistent with almost infinite variety in elaboration and application. The one gospel agreed upon and inherited by all the churches calls also for doctrinal unity in the pulpits of Christendom. Christian doctrine can be and should be preached.

We recognize, of course, that much preaching is not doctrinal. There was previous little doctrinal preaching in certain long stretches of the Middle Ages. There was a dearth of it in the eighteenth century. There is not much of it in Protestant America today outside of the most conservative of the pulpits. There is perhaps more of it in Lutheran pulpits than elsewhere,

but many of us suspect that it misses its aim and does not greatly move or edify congregations. The seed is good but the sower is too often unskilled and the soil untilled. We undertake here an ideal definition of doctrinal preaching in a series of four descriptive statements:

1. Doctrinal preaching has a background and undergirding of thought which conforms to the whole system of Christian truth.
2. It demonstrates that the main body of Christian dogma has contemporary value and is applicable to modern life.
3. It retains a due sense and recognition of authority in religion which controls and corrects individualistic tendencies and irregularities.
4. It has mass as well as force, weight as well as striking power. It preserves large dimensions and fresh perspectives as well as point of contact with its hearers. Non-doctrinal and anti-doctrinal preachers pay too much attention to the points of contact, too little regard to proportion and perspective and position.

The lamentable lack of this kind of preaching in American pulpits today is illustrated in a typical issue of *The Christian Century Pulpit*, that for January, 1941. This number contains sermons by six fairly representative American preachers. The only sermon with a markedly doctrinal emphasis is preached by a Graeco-American who was born in Smyrna and who has taught in the Near East. One other of the six sermons indicates a respect for doctrine and for the great creeds without having a considerable doctrinal content of its own. The rest of the six belong decidedly to the category of undoctinal sermons still popular with most congregations. Only one of the six sermons is expository. Three out of six have no Scripture text. One has ten quotations from contemporaries and *not one* from Scripture, not even a text. Its preacher is a product of a Divinity School of the liberal tradition and pastor of a union church. It must, of course, be remembered that much of the American dislike of doctrinal preaching is the legitimate outgrowth of the people's dislike for denominational overlapping and rivalry. When it can

be demonstrated to the American business man that the churches of the World Council are growing together doctrinally and are recovering the common gospel, doctrinal preaching will doubtless come into its own again, on Main Street as well as on Park Avenue.

As things stand at present, however, scarcely one living preacher of the first rank in America really exemplifies what we have in mind. Our contemporary "best" preachers are for the most part interesting, but they are not solid. They are fascinating but not always sound and whole. They fail to win confidence by consistency of presentation. They offer variety without richness, pungency rather than power. Their thought is poetic and psychological but not doctrinal in the main.³ It is for this reason that we turn to the career of Henry Parry Liddon and ask what he effected with his hearers under the dome of St. Paul's in London from 1871 to his death in 1890.

Dr. Liddon had more than special gifts for his preaching task. He had also a special preparation and unusual opportunities for development. An eager and mature student in his early years, he was already a true master in theology before he had reached the age of thirty, as his first published writings indicate. Coming under the spell of a massive mind and personality like that of his elder and intimate friend, Dr. Pusey of Tractarian fame, he soon developed into a kind of second Pusey himself. There was a difference between them, however. Dr. Pusey's scholarship found its outlet chiefly through his pen. Liddon's learning was taken with utmost liberality into the pulpit. Years of teaching as vice-principal of Cuddesdon Theological College (1854-1859) and as Ireland professor of Exegesis at Oxford (1870-1882) served to deepen his tenacious hold on truths which he came to expound at St. Paul's to congregations more numerous and distinguished than the cathedral had witnessed for many generations.

As resident canon he was required to preach only at certain limited seasons, as in the month of August, in Advent and Passion-

3 Among preachers who are nationally and interdenominationally known in America, Dr. Walter Maier of St. Louis answers best to the standard which we have in mind. It is a question of content rather than of style.

tide, and on the Sundays after Easter. He was free of the burden of year-round parochial and pulpit work, although assuming his share in the administration of the cathedral as its chancellor; and he gave himself unstintingly to the cure of souls. So he comes before us as an example of the best that could be done in the way of doctrinal preaching with a happy combination of eminent gifts, ample leisure, and broad opportunities for putting them to use.

What, then, are the values of doctrinal preaching as illustrated in Liddon's career? They appear to me to be five: the apologetic, the educational, the evangelistic, the devotional and the social.

DEFENDING THE FAITH

Liddon was an apologete *par excellence*. He stood for the very kind of Christianity which was under the heaviest attack by such men as Herbert Spencer, Thomas Huxley, Matthew Arnold, and not a few within the churches. Dogmatic Christianity, for which Newman and Keble had contended in the second quarter of the nineteenth century, was far from popular in the second half of the century. The full force and tendency of the *Zeitgeist* led directly away from it as the modernist crisis in the early years of the twentieth century have since then sufficiently revealed. Even so cautious a thinker and so meticulous a scholar as William Sanday was at length to be carried completely away by it, to say nothing of men of more radical bent like Professor Cheyne.⁴ Against this liberalizing flood of contemporary thought and feeling Liddon set himself like a rock in midstream. Through three decades his fundamental convictions as to the Bible and the church changed not a whit in spite of the inroads made by the higher criticism in Oxford, the very citadel of High Church learning.

4 When Sanday wrote his great article on "Jesus Christ" for the *Hastings Dictionary of the Bible* he still held positive views on the miracles. By 1912 he had virtually abandoned belief in miracles. See his *Divine Overruling*, published in 1920.

The victory of the new approach being made to the Bible saddened his last days and hastened his end. None of the younger men remained his disciples or shared his views. Even his associates at St. Paul's, Dean Church and Dr. (later Bishop) Lightfoot, moved considerably beyond him. Now at last after fifty years we are able to regard the controversies which engaged him in a more objective light and to sympathize with his fundamentally constructive apologetic aim while we no longer expect that every position which he thought important will be maintained.

As an example of Liddon's apologetic preaching at its best we refer the reader to a remarkable sermon, his last at Oxford, on "The Inspiration of Selection" (May 25, 1890). It appears in the second series of his published university sermons. Although written and preached in the midst of a particular controversy aroused by the liberalizing tendency of the famous essays in *Lux Mundi*, which had appeared the year previous and were running through edition after edition, this sermon is nevertheless a permanent contribution to the doctrine of the inspiration of the Scriptures. The principle here advocated by Liddon is a broad and helpful one in regard to Biblical origins in general. Religious customs and ideas in the Bible have had their unquestioned historical beginnings, he grants, outside the pale of Israel's experience of revelation. But as Israel, and later the Christian church, came into contact with them they have been both utilized and transformed by the Holy Spirit in His teaching office among the people of God. The sermon must be read and studied to be appreciated. It has all the qualities answering to our ideal as laid down in the present article. Best of all it shows that Liddon, in spite of his conservative instincts and tendencies, was in some respects a true liberal. He was too great to be illiberal. It is the belief of the present writer that the "Bibel-Babel" controversy of the early years after 1900 needed never to have arisen had theologians taken full account of the enlightened position outlined by Liddon as early as 1890. Here is one point at which advanced German scholarship fell behind English theology.

EDUCATION THROUGH DOCTRINE

A second value in doctrinal preaching is the educational. By this we mean the use of the pulpit for the public teaching of Christian truth. This is, of course, a necessary function of all true preaching, but the doctrinal sermon, if it be in other respects up to the highest standards, probably fulfills this teaching function better than any other type. This is due to its special comprehensiveness and exactness and its intrinsic interest to those who are capable of appreciating it. A worthy example of an educationally valuable doctrinal sermon in the case of Liddon is that which he preached at St. Paul's on the second Sunday in Advent, 1879. The title is "The Gospel Covenant."⁵ The treatment is the most edifying and instructive on this particular theme with which I am acquainted in sermonic literature. The text is Jeremiah 31:31-34, on the New Covenant. After a careful and discriminating treatment of the Old Testament idea of a covenant relation and the New Testament idea of a testament or will growing out of it, Liddon presents three characteristics of the new covenant according to Jeremiah: it is an inward principle, it involves growth in the knowledge of divine truth, it means the forgiveness of sins. His practical conclusions are two: we must appropriate and rejoice in the New Covenant to the full and we must remember that as a covenant it calls for a real sense of responsibility on our part.

DOCTRINAL EVANGELISM

A third value, the evangelistic, is powerfully and beautifully illustrated by one of Liddon's best Lent sermons, "The Appeal of the Crucified Jesus" (April 9, 1876).⁶ Based upon the text of Romans 10:21 ("*But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people*"), this sermon surveys the whole course of Israel's religious history from Moses to the Captivity and from the Captivity to

5 Sermon III in *Christmastide in St. Paul's*.

6 Sermon VIII in *Passiontide Sermons*.

the ministry of Jesus, ending climactically with the single day of Crucifixion. The preacher goes on to present the appeal of the Crucified One (a) to the moral sense and (b) to the sense of gratitude. After this he concludes with two practical points,—the appeal of the crucified Jesus as a model to those in authority and as a warning to all. There is here an amazing and a highly poetic unity of theme combined with a cumulative diversity of precise historical analysis and a simplicity of application which is deeply moving and impressive. If the attentive reading of such a sermon is a memorable experience, what must the hearing of it have been? Liddon had an almost unique capacity, by virtue of uniting imagination with logic and both of these with learning, for bringing to the front what Karl Barth calls “the strange new world within the Bible.” No other preacher whom I have read, with the exception of Luther, produces so many majestic *overtones* in the rendition of his themes. Very definitely he could move as well as instruct. And the goal was always clear before his own eye: Jesus Christ and Him crucified. To Liddon the Crucified was never less than King and Lord. He resolutely employed his multiple gifts to persuade all men to see in Christ what he saw. He never lapsed into the heresy which “makes of Jesus Christ less than He really is.”⁷ Such an aim and such a goal is of the essence of evangelism. Had Liddon lived in the Middle Ages he might have been called “the Evangelical Doctor.”

THROUGH DOCTRINE TO DEVOTION

A fourth value, and a potential value in all really doctrinal preaching, is the devotional. To appreciate how well fitted Liddon was to produce this value, one must read and re-read his valuable essay, “The Priest In His Inner Life,” reprinted in *Clerical Life and Work* from two numbers of *The Christian Remembrancer*, 1857-1858. Here we see in lines of almost architectural definiteness the groundwork of devotion which this great preacher laid

⁷ I owe this phrase to the Rev. G. H. Bechtold, D.D. It provides an admirable criterion for heretical Christologies in general.

very early in his own life. Habits of prayer and meditation which in the England of the nineteenth century were all too rare, even among the most loyal of her clergy, were to a mind like Liddon's nothing less than imperative. He rightly perceived them to be the secret of much of the real strength of the church of Rome with its great tradition of disciplined and organized devotion. The intensive and sincere cultivation of the inner life as practiced by such men as Keble, Pusey, and Liddon represents the finest flower and fruit of the churchly Oxford revival of the nineteenth century and is probably its greatest single contribution to modern Christianity. It is not surprising, therefore, to find in many of Liddon's sermons a devotional strain which borders at times upon the ecstatic and which must have lifted great congregations to the very gates of heaven. As examples of the more pronouncedly devotional of his sermons we may allude to two, his university sermon on "Our Lord's Ascension the Church's Gain"⁸ and his Lenten sermon on "The Humiliation of the Eternal Son."⁹

In both of these it is of particular interest to see how the preacher produces and sustains the atmosphere of high devotion not so much by an appeal to the emotions, which is the short and easy way, but by the method of rigorous thought and by the appeal to the conscience. In both of them, too, the sweep of the thought is as large and comprehensive as the themes require, a requirement that is perhaps too severe for men of ordinary gifts to meet. It must be granted, further, that Liddon's university sermons in general were much too academic for the undergraduate level. Some of them attain the character of technical theological treatises. But the high devotional value is never obliterated by the technicalities. Whatever Liddon wrote for the pulpit was conceived and brought forth in the atmosphere of worship.

SOCIAL VALUE OF DOCTRINAL PREACHING

There is, finally, an obvious relationship for every thoughtful mind between doctrinal preaching and the social application of

8 Sermon XI in First Series of University Sermons, preached May 17, 1860.

9 In *Passiontide Sermons*, Sermon II.

the Gospel. That this relationship can be a vital one is attested in some of Liddon's most interesting sermons, notably "St. Paul's and London"¹⁰ in *Christmastide in St. Paul's* and "The Honour of Humanity,"¹¹ "The Gospel and the Poor,"¹² and "Christ and Human Law"¹³ in *Sermons Preached Before the University of Oxford*. The social application of the Gospel was not confined to Broad Churchmen in the second half of the nineteenth century. It was made also by High Churchmen. The phenomenon is of interest in view of the position of the Church of England as a state church and tends to refute the notion that a church retaining formal relations with the state and deriving a large part of its support from government appropriations must necessarily be silent on social and political issues.

CONCLUSIONS

Liddon was not a Lutheran but an Anglican. He thought of himself as both an Anglican and a Catholic. He was not a Romanizer, nor was he a bigot. But his churchmanship was as uncompromising as Archbishop Laud's had been in a former age. He could never bring himself to look cordially upon the work of the Free Churches while yet he respected and befriended some of their leaders. He revered the historic episcopate as being of the essence of the church. He had never seen Lutheranism at its best and had never taken the trouble to study deeply or at first hand its Reformation sources. From Pusey, who had lived and studied in Germany before the churchly revival there, he inherited a certain prejudice against the Lutheran Church. His doctrine, therefore, does not coincide at all points with the historic Lutheran Confessions. But the fact remains that his preaching seldom traversed controversial ground in a matter which could offend a sound Lutheran. His sermon on "Sacerdotalism" is a mild statement of moderately high Anglican teaching on the priest-

10 Preached January 29, 1871.

11 Sermon III, First Series, preached in Lent, 1868.

12 Sermon XV, Second Series, preached June 9, 1878.

13 Sermon XVI, Second series, preached February 28, 1869.

hood which would scarcely satisfy advanced Anglo-Catholics today. His chief concern was to uphold and defend doctrines which strict Anglicans and conservative Lutherans happen to hold in common, namely, the Trinity, the deity of Jesus Christ, the inerrancy of the Scriptures, the reality of the resurrection, the objective efficacy of the sacraments, the centrality of the cross, the beauty of holiness, the majesty of the church, the inspiration and abiding worth of the Old Testament. This, no doubt, explains his popularity a generation or two ago with English speaking Lutheran readers. It is probable that the shelves of many a pastor among us who began his work at the turn of the century carried more or less complete sets of his published sermons, including the posthumously published volumes. The present writer knows also of a Lutheran layman, a devout physician, who read Liddon with attention.

If doctrinal preaching is to have a useful revival in the Protestant churches of America, Liddon's influence and example, now obscured, may well be restored among living preachers to the edification of congregations that are ready to advance from milk to strong meat in the hearing of sermons. The style and method of sixty years ago ought indeed to be abandoned and not be artificially reproduced. But the man and his message will abide as a "light singularly clear and pure."¹⁴

14 For biographical material consult G. W. E. Russell in the "Leaders of the Church" series, *Dr. Liddon* (London and Oxford: 1905) and J. O. Johnston, *Life and Letters of Henry Parry Liddon* (London: 1904). Johnston's *Life* is fuller. Russell gives a more intimate view and is delightfully written. See also the *Dictionary of National Biography*. There are interesting notices of Liddon in many of the biographies of his associates and contemporaries, such as Dean Church, Bishop King, Canon Scott Holland, Professor A. V. G. Allen, and others.

NOTES AND STUDIES

LUTHER AND LYRA: A STUDY IN THE HISTORY OF INTERPRETATION

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*"Si Lyra non lyrasset
Lutherus non saltasset."*

GRAND OLD LUTHER lived in a wonderful age, an age of expansion in all directions: upward toward the starry depths, westward and southward to unknown seas and continents, and inward toward civic and religious freedom. By the grace of God, infused into his soul by the divine Word, he awoke to the dawn of an age that has not yet approached the noontide, and may not for centuries to come.

The one aim of the interpreter should be to ascertain the specific meaning of the inspired teacher, and to clothe it in forms which will best convey that meaning to the minds of his contemporaries. The interpretation of Holy Scripture swings like a pendulum for ages between Mysticism and Scholasticism, the Christian doctors following the Jewish Rabbis in supplying the motive power. Some of the outstanding exponents of the literal interpretation were Diodorus of Tarsus (†393), Theodore of Mopsuestia (†428), Jerome (†420), followed by the *Glosses* which cited literal, moral, and mystic fragments from previous writers. That of Walafrid Strabo (†849) became the most popular for hundreds of years. But at last arose one who has been styled the modern Jerome. A study of his writings will reveal the motive of the Latin couplet under the title of this paper. Whether it was the gibe of a monk or the fling of one of the wandering students is not known.

LYRA

Nicolas of Lyra, the *Doctor Planus et Utilis*, or *Perspicuus*, inaugurated the revival which reached its full force in the days of the Reformation. Fresh life came from the renewed studies of the French and Spanish Jews. Meanwhile on the banks of the Tigris and in Andalusia Jews trained in Arabic schools of wisdom found a charm in the study of Hebrew grammar. A certain monk also awoke to its utility, namely Nicolas de Lyra. Known as Lyranus, he was born at Lyra, near Evreux in Normandy, about 1270.

He joined the Franciscans in 1291 at Verneuil. His Hebrew studies and associations led to the opinion that he was of that extraction or a convert, both of which he flatly denied. His great learning, refined taste, and eminent worth raised him to the principal offices of his Order and secured him the friendship of the most illustrious persons of his age. He was one of the greatest aids to the Reformers of the sixteenth century. He died at Paris October 23, 1340. The chief work to which he devoted himself from 1322 to 1330 was the *Postillae Perpetuae sive Brevia Commentaria in Universa Biblia*. It includes fifty books of comments on the entire Old and New Testaments and the Apocrypha. There are also thirty-five books of Moralia. The title *Postilla* is as old as the eighth century—from *post illa*, referring to the *verba textus*. Nicolas says of his method: "I intend to introduce, for the elucidation of the literal sense, not only explanations of the Catholic doctors but also those of the Hebrews, especially of Rabbi Salomon, who among the Hebrew teachers spoke quite rationally." He followed Rashi so closely as to be called *Simia Salomonis*. Siegfried (Merx, *Archiv.* i, 431), in *Ueber Rashi's Einfluss*, shows the extent of Rashi's influence upon Luther as well as upon Lyra. The latter indicated the primary duty of building all developments upon the secure basis of the literal sense. He complains that the mystic sense had been almost allowed to suffocate the literal; and he demands that the literal sense alone should be used in proving doctrine. After the death of Lyra there was little important addition to the study of Scripture until the dawn of the Reformation. Speaking of Lyra Luther says: "I am partial to Lyranus and willingly rate him among the very best commentators because everywhere he continues to follow history; and although he suffers himself to be swayed by the authority of the Fathers, and sometimes deviates from their example as regards inept allegories, yet he never allows himself to be turned aside from the plain sense of the Scriptures." In one of his letters he acknowledged that before he studied the Scripture in the original, he disliked Lyra because of his attention to the literal sense, "but now I usually prefer him among all interpreters of the Scripture." *Ecclesia non facit Verbum sed fit Verbo.*

COSMOGONY

The cosmogony in Genesis affords an excellent medium for comparing Luther's and Lyra's modes of interpretation. Introducing this topic we read

Luther: "The first chapter of our Holy Bible is written in the simplest and plainest language; and yet it contains the greatest and most difficult themes. . . . No one in the church to the present day has explained all these things correctly and satisfactorily in every respect. Interpreters have so confused and entangled everything with a variety and infinity of questions that it is clear God reserved to himself the majesty of this wisdom and the

correct understanding of this chapter, leaving us only the general ideas that the world had a beginning and was created out of nothing. . . . Among neither Hebrew, Greek, nor Latin is there a leading teacher whom we can follow safely.

"Moses was writing to a new and uninformed people, his object being to write only those things which were useful and necessary to be known.

"If we cannot fully comprehend the days here mentioned, nor understand why God chose to use these intervals of time, let us rather confess our ignorance than detach the words of Moses from the circumstances which he is recording and give them a meaning which has nothing to do with those circumstances. It is useless to consider Moses, in the beginning of his history, as speaking mystically or allegorically. He is instructing us concerning essential creatures and a world which is apprehended by the senses. As we say in our proverb, 'he calls a post a post.'

"From Moses we know that six thousand years ago the world did not exist. But of this no philosopher can be persuaded, because according to Aristotle the first and the last man can not in any way be determined. So Aristotle leaves the problem in doubt whether or not the world is eternal; yet he is inclined to think it is. Human reason can not ascend higher than to declare that the world is eternal, and that an infinite generation has preceded and will follow us. Here human reason is forced to stand still.

"I say nothing of the other views which divide these sacred matters into the work of *creation*, of *distinction*, and of *adornment*, because I do not think such divisions of the subject can be made to harmonize in all respects with one another. If anyone admire such views let him consult Lyra."

Lyra:¹ "First we should note that the whole creation was made for mankind. For the elements exist for things that are mingled, and the mingled inanimate things are for the mingled animate, the incomplete for the complete, so that plants are for animals, and animals for man as regards his sustenance and aid. Likewise the celestial bodies were made for man, Deut. IV. So then Moses describes the material creation in general; secondly the creature man in particular: '*Let us make man.*'

"The Scriptures show three divisions of the creative week. First they reveal the work of *creation*; secondly its *distinction* or formation; thirdly the work of *adornment* or disposition—'Let there be light.' The work of creation is described before the day; the work of distinction on the first

1 The citations from Lyra may be consulted in a work entitled *Biblia Sacra* [Vulgate] *cum Glossa Ordinaria* Collecta a Strabo Fuldensi Monacho Benedictino et *Postilla Nicolai Lirani Franciscani*. The *Glossa* remained for five hundred years the most widespread and important source of mediaeval Biblical science. The edition used here was printed in Antwerp in 1634. These folio tomes are in the library of the Southern Theological Seminary at Columbia, South Carolina.

The citations from Luther are taken from Lenker's translation.

three days; the work of adornment on the three following days. On the seventh day God rested from fashioning the new creatures.

"Since confusion is repugnant to the understanding as well as to the memory I intend to avoid such multitudinous expositions as proposed by Hebrew and Catholic Doctors, particularly because they seem remote from the literal sense upon which I insist, according to the grace of God given me. Therefore respecting the beginning of Genesis there are three customary explanations to which all others can be reduced. The first is that of Augustine who explains the six days, not as implying a succession of time, but as the angelic cognition, relative to the six orders of created things. One has to do with the unique genus pertaining to their own class, and here is termed 'belonging to the evening (*vespertina*),' because every creature compared to God, who is light in his essence, is darkness (*tenebra*). Another is the cognition termed 'belonging to the morning (*matutina*):' explained thus, the evening and the morning made one day, as far as the angels perceived the light, created and separated from the darkness in their own sphere; this is called the morning. So also with the following days. But that exposition seems too far from the literal sense, especially since according to other Saints and Doctors Moses was speaking to an unlearned people who could not grasp spiritual things, but only gross and fleshly matters. Furthermore, since the people were prone to idolatry, if he had referred to invisible, spiritual creatures, he would have honored them as gods.

"The other two expositions seem near the literal sense. And so I intend to follow them and to proceed to the opinion of the philosophers on the nature of matter. No marvel if contemplating this we pine away, since upon it depends an understanding of the six days' work, which is described very obscurely."

Luther: "Moses calls the original rude and unformed substances the 'heavens and the earth.' The water was dark, and because it was by nature the lighter element, it surrounded the earth, and being as yet unformed was a kind of mud. The meaning of Moses is that on the beginning of the first day God created the mass of mud or earth and the dark mist or water, on which in the after part of the first day he shed the light and caused day to appear, thus revealing the rude mass of the heavens and earth. As to Lyra's argument that this original matter was mere power (*virtus*) which afterward became substance by its own power; or as to what Augustine says in his Confessions that matter is as it were nothing, and that no intermediate matter can be imagined between the Creator and the thing created—such subtle disquisitions I do not approve. I fall back on II Peter 3:5 which seems to intimate that the earth consists of water, and was made of water; and, after having been raised out of the water as the lighter element, swam in the water, as it does now.

"The *water*, the *deep* and the *heavens* are here put for the same thing, namely for that dark unformed substance which was divided by the Word. For it was the office of the Second Person of the Trinity to divide and adorn the chaotic mass produced from nothing."

After fiddling over some of the categories of Aristotle Lyra goes on:

Lyra: "I intend to insist on the literal exposition, i.e., of what is at the beginning of Genesis, adducing reasons for the solution of each part. So let the reader choose that which gives him satisfaction. The first exposition is that all the principal parts of the world, namely all celestial bodies and the four elements (earth, water, air, fire), throughout the work of creation, at the beginning were created in their own distinctive substantial forms; and the entire work of differentiation (distinctionis) or formation came on the three following days. The work of adornment (ornatus) of the heavenly bodies, which was made on the fourth day, is understood regarding the super-added qualities and accidental properties.

"Since there was something as yet unformed it follows 1. The earth was *empty*, i.e., invisible because everywhere covered with water; 2. and *void* because not yet decorated with plants and herbs; 3. and *darkness was upon the face of the deep*, i.e., upon the emergence of the elements. The *abyss* implies an immense depth of the water, a confusion and mixture beneath the orbit of the moon. Up to the third day the elements had not become distinct, and the water did not have its proper density, but rose vaporized as it were throughout the space occupied by the air and fire; for it covered the earth. This confusion and commingling was called the *abyss*.

"*And God said, let there be light.* Here begins the work of distinction. First is the distinction of day and night; secondly the distinction of heavenly bodies; thirdly the distinction of the elements. That light is the light of the sun, which is an accidental quality, by whose light all other luminaries of the heavens are illumined. Because of this, in the *De Anima* (of Aristotle) it is said that the sun is the father of men and gods, since the other luminaries which are called gods by the ancients receive their light from the sun. . . . The light the sun made on the first day was unformed (*informis*) in some respects until the fourth day. The light is divided from the darkness because of the sun's motion; for when it moves over one hemisphere darkness falls on the opposite hemisphere on account of the opacity of the earth which is in between."

THE FIRMAMENT

This word gave the Doctors much trouble. As is to be expected each generation interpreted the Bible record by the apparatus and the observations of its own times. Astronomers down to the time of Copernicus regarded the firmament as the eighth concentric sphere containing the fixed

stars, and surrounding the seven spheres of the planets. The Hebrew word probably means literally *expanse*. The exact shade of meaning intended by the writer seems difficult to determine. The parleying Rabbis transformed the whole Bible cosmogony into a cross-word puzzle. The Hillelites argued that the earth was created before the heavens, according to Amos 9:6, just as the architect lays the foundation first. The Shammaites according to Isaiah 66 held the contrary, since no artificer makes the footstool before the throne. In the third century Rab, basing his speculation on Gen. 1:1-5, spoke of the ten primal elements created on the first day; namely, heaven and earth, *tohu* and *bohu*, light and darkness, wind and water, night and day, the last as a time measure. They also spoke of ten creative potencies: wisdom and understanding, knowledge and strength, rebuke and might, righteousness and judgment, mercy and loving-kindness, based on Scripture passages. Rabbi Juda said: "He who renders a verse of Scripture as it appears (i.e., literally) say what is not true."

Luther's rule proves permanently safe: "Das ist der beste Lehrer, der seine Meinung nicht in die Schrift, sondern aus der Schrift bringt." He may have disapproved of the heliocentric system advanced by Copernicus, and in his earlier days have floundered in the morass of Walafrid Strabo's *Glossa*,² but he proved true to the vow of his doctorate when he affirmed, "I swear that I will defend the evangelical truth as far as in me lies." There is one gift which he owed to an earlier teacher, the ability to select the music for his dance. That talent was transmitted to him by the hard-headed common sense of his peasant forebears.

Luther: "The thick and rude mass of mist or nebulosity created on the first day God grasps by his Word and commands it to extend itself into the form and with the motion of a sphere. . . . This marvelous extension of the original rude and dense nebulosity, or cloud, or mist, is here called by Moses the 'firmament' in which the sun with all the planets have their motion around the earth, in that most subtle material. But who gives such firmness to this most volatile and fluctuating substance? It is not nature. It is the work of Him who in the beginning said unto the heavens and unto this volatile substance 'Let there be a firmament.' This Word makes the air with its thinness and lightness to be harder and firmer than adamant, and to preserve its own boundary. The Hebrew word for firmament derives from a word to *extend*. David alludes to this in Psalm 104 'Who stretchest out the heavens,' etc. Moses makes three divisions of the firmament: 'in the midst of the waters,' 'above the waters,' and 'under the waters.' The last are the clouds, which are divided from the waters in the earth. The philosophers

2 Walafrid Strabo (the "Squint-eyed"), a German poet and theologian, abbot of Reichenau in 839, compiled the *Glossa Ordinaria*, to which was added later the *Postillae* of Lyra by commentators. Perhaps his infirmity enabled him to see into the past and the future, as did Dionysius the "Little" when he gave us the Christian era.

explain by the four elements. They assign the lowest place to the earth, the second to water, the third to air, the highest to fire. Some add to these ether. Then are enumerated seven spheres of the planes, and an eighth sphere of the fixed stars. The philosophers and more modern theologians add two more, the crystalline, glacial or aqueous heaven, and then the empyreal or fiery heaven. The Greeks have discussed these themes more elegantly and prudently than our scholars. Ambrose and Augustine have had very childish thoughts. The seventh day they call empyreal from the light, which is bright and splendid. This heaven is the home of God and the Saints, because it was filled immediately after creation with angels, and Lucifer who, as they affirm, fell from heaven.

"Philosophers dispute concerning the center of the world and the circumfluent water, going so far as to determine the earth to be the center of the whole creation. Hence they argue that the earth can not fall because it is supported within by the other spheres surrounding it."

Lyra: "*God said, let there be a firmament.* Here is described the work of the second day, which is the *distinction* of the heavenly bodies from the elements. To understand this we should consider that besides the empyreal heaven (about which the Doctors are in doubt whether it is a material locality or not, because no mention is made of it in the exposition of Genesis, which I follow) there is a crystalline heaven, which is also aqueous because of its similarity to water in transparency. Below the crystalline heaven is the firmament, by which term is understood the eighth sphere, more properly called the firmament, and the spheres of the seven planets which are enclosed in the eighth sphere, namely Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. . . . The sphere of the Moon is below immediately connected with the elements. Hence it is clear that the firmament as it includes the seven spheres of the planets is in the middle between the crystalline heaven and the elements, which are designated by the term the *waters*. Rashi the Hebrew says it is a *soliditas* of which Job speaks in chh. 37, 38. Others say that that quality is a certain force (*virtus*) coming upon the elements for their conservation and control."

VERBUM DEI

Luther: "*God said, Let there be.* The very repetition of this expression ought to be most delightful, because it brings to us a mighty testimony for the confirmation of our faith, as the Psalmist says: 'By the Word of Jehovah were the heavens made.' These words are realities, facts, words. God speaks not grammatical words, but true and substantial things. What with us is a sounding voice is with him a substantial reality. Thus the Sun, the Moon, the heaven, the earth, Peter, Paul, you and I, are all and each, words of God.

Yea we are single syllables, or single letters as it were of and in comparison to the whole creation."

Lyra: "*The Spirit of God brooded* is taken as the will of the Artificer (*Artificis*) upon the material which he intends to form and adorn. *God created*: that is, he produced out of nothing, which is the characteristic of God himself. *Dixitque Deus*. That saying of God does not imply a sounding voice, but the effective thinking of God (*intelligere Dei practicum*) which includes his actual willing (*ipsum velle*), since the effect follows immediately according to the form of his disposal and will. (The idea is: *Dicere=intelligere=velle*.)"

Many more passages might have been cited, but these are sufficient for comparative study; and we may discern the following:

Both Luther and Lyra interpret Scripture in the literal sense. The latter, true to his age and readers, is more scholastic. The former is more popular, which may partly explain why he frequently argues himself into a cul-de-sac and then breaks off with *Verbum-Dei* or *Deus-dixit*, his final appeal to the sacred record. Both still linger in the popular belief of the geocentric structure of the universe. But whatever may have been the creative process and structural form of the universe, the human mind can not delve deeper or mount higher than the *Verbum Dei*. It is doubtful whether any astronomer or physicist, after endless hypotheses and complex computations, could formulate a more beautiful and more intelligible approach to the Ultimate Cause than the Hebrew Lawgiver when he wrote, *God said*. They may break down atoms and survey the galaxies of heaven; since there are no straight lines, they will never find the end. Mathematics with its integers and decimals can not chart eternity nor reduce truth to chemical analysis. *Canst thou by searching find out God?*

In this connection something may be said about the Babylonian account of creation discovered in the cuneiform inscriptions some years ago. How archaeologists in a spasm of enthusiasm generalized by characterizing "the entire cycles of biblical stories as brought to light in much purer and more primitive form than they exist in the Bible itself." Even a hasty review will reveal an amazing contrast. That discovery led to quite a controversy between the adherents of *Babel und Bibel* and those of *Bibel und Babel*. The Mosaic account resounds like the recitative of a picturesque melody, chanted in seven brief cantos by angelic choirs, accompanied by the music of the spheres, and revealing the panorama of a dawning universe as it is called into being by the mere word of one great Artificer, and unfolding to the wondering gaze of an oppressed people who are emerging from the hopeless gloom of slavery. I say contrast with this the raucous mutterings issuing from the temples of Babylon, as they recount the wars, mystic or real, of combatant gods led by the slimy Tiamat and bloody Marduk. What wonder that St. John ages later wrote, "Fallen, fallen in Babylon the great."

The music of Luther's lyre, which once solaced his stormy life in a pious, hospitable home, has amplified down the centuries and roused the world to dance—some in hearty approval, and some in violent protest. Even the Lyra among the stars responds in assent to the tones of his vibrant strings.

It is to be hoped that the facts and evidence for a clear understanding of the Bible cosmogony will become available before the end of time. Nevertheless it was and will be eternally true that IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.

PRESENT TRENDS IN LUTHERAN SEMINARY TRAINING

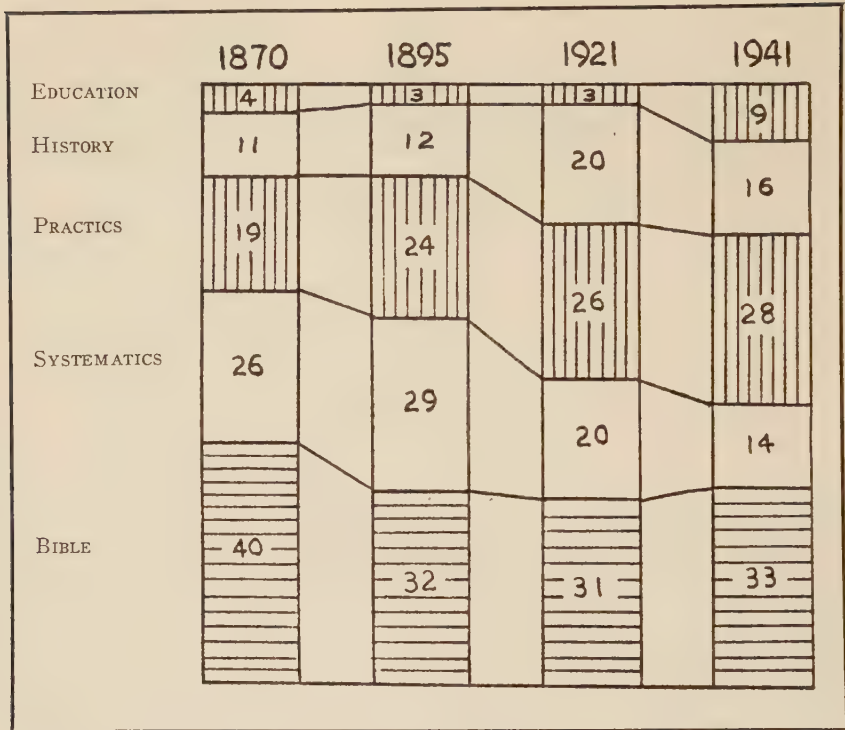
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DURING the past year the writer has engaged in an extensive study of Lutheran theological schools with special reference to their curricula. A most interesting supplement to a mere statistical study of the curricula of twenty-two Lutheran theological seminaries is the evolution of one seminary program that can be traced. In 1924 a study was published which traced the development of seven seminaries.¹ One of the seven was the Lutheran Theological Seminary at Philadelphia (Mt. Airy), Pennsylvania.

Throughout seventy years the Bible has formed the major portion of the curriculum. It is the backbone of Lutheran theological education in 1940 just as it was in 1870. This is consistent with the theory of Lutheran ministerial education. However, there has been a slight retrogressive trend in this department. In 1870, 40% of the total program was devoted to Bible. A decided decline is noted in 1895 when Bible comprised only 32% of the total. Dr. Kelly (p. 73) does not attempt to explain this. The present writer offers this suggestion as the reason for the decline in the importance of Biblical studies: The rise of modern higher criticism caused a sense of insecurity to be felt in this department. The lowest ebb is noted in 1921 with only 31% devoted to the study of Scriptures. This probably was due to the need for sacrifice somewhere with the new-felt urge for increased study of Church History in the post-war period. A slight upsurge is noted in the announcements of prescribed work today, 33% being required for graduation in 1941. Certain it is that this is the result of the new emphasis upon the Bible-centered program and upon an increased facility of the minister in his handling of the Holy Book.

In 1870 Systematic Theology was second in importance only to the Biblical studies. At that time 26% was devoted to the study of theological

1 Kelly, Robert, *Theological Education in America*. New York: 1924.



Percentage of Semester Hours in the Total Curriculum, 1870-1941, of the Lutheran Theological Seminary at Philadelphia.

dogma and doctrine. An unexplainable increase is noted in 1895 with 29% required in this department. There may be a suggestive explanation to be found in the history of Lutheran synodical affairs of the early '90s, although one dare not say positively. Following the trend of liberal Christianity in the post-war period when doctrinal inculcation was considered a throwback to medievalism, only 20% of the work in 1921 is in the department of Systematic Theology. This trend has continued in this seminary so that during 1940-1941 only 14% of the required courses are in this department. Over a seventy year period Systematic Theology has dropped from second to fourth place in importance in a series of five. We shall not say whether this trend is good or bad, or whether it is high time for a reversal of form.

The department of Practics in 1870 ranked third among the five departments, with 19% required. Through the next twenty-five years a gradual increase took place so that today the practical department is second, threatening to edge the department of Bible out of first place. During 1940-1941 28% of the total required was in this department. This has been the trend

in all seminaries. According to a note in Dr. Kelly's book, the practical department was in first place in 1921, but this figure was arrived at by including Religious Education with Practics (p. 73, n. 9). It does not seem likely that this trend toward an increased emphasis upon practical theology will be stopped or retarded in the very near future. The demands of returned internes and the cries for specialists point to a further increase in the amount of work to be required of Lutheran seminaries in training for the Gospel ministry.

Seventy years ago the seminary at Mt. Airy prescribed that 11% of its total curriculum be devoted to the department of Church History. A slight rise to 12% in 1895 is unimportant except to indicate perhaps a direction that was to reach its peak in the war years and in 1921, when 20% of the offerings and requirements were in this department, just a fraction below that for Systematic Theology. This increase was due largely to the re-emphasis given to historical studies by events in Europe. With the passing of time, Church History as a department has probably settled into its proper niche; in 1940-1941 16% of the total program is in this department.

Although Dr. Kelly does not separate Religious Education from the Practical department, we follow the division of Mark May's later study and so give a fifth place to Religious Education and Psychology.² Throughout seventy years this department has been in last place. In 1870 it received 4% of the total curriculum, but in 1895 and 1921 it dropped to but 3%. No particular explanation is needed for this slight change over a period of some fifty years, tantamount to consistency. However, today 9% of the total program is devoted to this department. This is in keeping with the trend in theological education and in ministerial work. Ministers today put in more time with educational duties than they did even in the time of Mark May's study. If it is demanding more time in the pastorate, it necessarily follows that the minister-in-training should devote more time to studying in this field.

Summarizing this phase of the evolution of a theological curriculum we may give a few general statements. Bible study, which has always been of primary importance to Lutherans, remains in first place with a slight tendency toward further increase. Systematic Theology has steadily declined and no one dare venture whether the decline has reached bed-rock or is still to decline. On the other hand the department of Practics has steadily gained in importance in the eyes of the program-builders at Mt. Airy and will in the very near future probably reach par with Biblical studies. The trend in Church History has been stable over the period of seventy years and the lack of change is probably indicative of permanence. Religious Education has gained perceptibly in the past two decades and will continue a slight ad-

2 May, Mark, *Education of American Ministers*, 4 vols. New York: 1934.

vance. These trends, Dr. Kelly to the contrary (p. 74), seem to the present writer to be typical of the majority of Lutheran seminaries. Some of them are further advanced along these lines than Mt. Airy, and a few lag a decade or so behind. However, with Dr. Kelly (p. 75), we believe that the change in course titles is less significant than the sum total of courses or semester hours in any one department in relation to the whole.

Not only from this historical study of the program development at Mt. Airy can we determine trends in the theological education of Lutheran ministers, but also from general observation of the programs of the 22 seminaries studied.

A decade ago the Institute for Social and Religious Research discovered four trends, or lines of direction, in the curricula of seminaries studied. The 55 seminaries then selected represented 20 church groups of 9 denominations. Therefore these four trends should be quite representative of the trends among 224-odd seminaries. It has, however, been suggested that the trends reported by Mark May are ahead of the average since 40 of the 55 seminaries would easily rank as the first 40 in the nation.³ The ten or eleven year lapse between that study and this present one should make a comparison valid.

Four trends in curriculum change were noted in 1930-1931.⁴ The first is the expansion of subject matter. This expansion took place both in number and extent of courses offered. With respect to Mt. Airy this trend holds true to form. In other Lutheran seminaries, too, we find that new courses have been added to the curricula. Old courses, under new names or continuing old titles, have expanded their subject matter and content. The lengthening of the course at Concordia Seminary, St. Louis, to four years (in addition to the internship) is a case in point to illustrate the expansive trend of Lutheran theological education.

In 1930-1931 the new courses or fields of study added to the traditional fields were mainly three: Comparative Religions and Missions, Religious Education and Psychology, Christian Ethics and Sociology.⁵ Among the 22 Lutheran seminaries there has been an obvious increase of emphasis upon Religious Education and Psychology. In a few instances Comparative Religions and Missions have been added, but the change is too slight to indicate as yet any definite trend. Christian Ethics has always played an important role in the traditional pattern of Lutheran training as an adjunct to the department of Systematic Theology. At Capital University Seminary, Columbus, Ohio, the emphasis seems to be increasingly toward a sociological approach to Christian Ethics. This probably is true in other seminaries although no concrete evidence is at hand to support this contention. Soci-

3 Wickey, Gould, "Place of Evangelism in Seminaries," in *Christian Education*, June 1936, p. 383.

4 Brown, W. A., *Education of American Ministers*, Vol. I, pp. 121 ff.

5 May, Mark, *op. cit.*, Vol. III, p. 504.

ology as such has been added to the curricula of only a few seminaries. The tendency seems to be more and more to make it a college prerequisite for seminary rather than an addition to the seminary curriculum. However it is bound to be more important, especially in those seminaries with returned internes.

New courses are easily added to Lutheran seminary course programs. The only drawback to the expansion of the curriculum is to find room for the new without neglecting the old. A study of this was made in 1932.⁶ Six United Lutheran schools give the faculty complete control over curriculum changes. In a seventh new courses are arranged by the President and the faculty, but are subject to the approval of the Board of Trustees. Four seminaries of the American Lutheran Conference delegate the right to arrange new courses to the faculty alone. In three additional schools the faculty suggests changes but the directing boards have the power of approving or disapproving. This administrative arrangement gives promise of further expansion in the program of the seminaries along lines of modern needs and prevailing tendencies.

The second trend noted by the Institute was the increased provision for election.⁷ However, only 7 Lutheran seminaries offer any electives. The total number these offer is inconsequential. The average of the seven is 22 semester hours of electives to be credited toward graduation. The following table shows the range of election allowed in seven Lutheran seminaries offering the B.D. degree:

ELECTIVES

High	40 sem. hrs. (Augustana)
Median	20 sem. hrs. (Concordia, St. Louis)
Low	11 sem. hrs. (Capital)
Average	22 sem. hrs. (Wartburg)

In this matter the Lutheran schools are more than ten years behind the trend in other American Protestant seminaries. Fifteen of the Lutheran schools have retained the prescribed system of theological education. Note has been taken by the National Lutheran Educational Conference of the probable effects of this strict regulation of the total program. Dr. Julius Bodensieck, president of Wartburg Seminary, reported to the Conference in 1930 that the absence of electives necessarily lowered the standard of teaching in Lutheran seminaries.⁸ It is a common observation that interest is not so great

6 Alden, H. C., "Trends in Lutheran Theological Seminaries in the U. S.," in *Augustana Quarterly*, Vol. XI, 2, April 1932.

7 Brown, *op. cit.*, Vol. I, p. 123.

8 Bodensieck, Julius, "Methods of Teaching in Our Seminaries," in *Proceedings and Papers of the National Lutheran Education Conference, 1930.*

on the part of students in a prescribed course as in one he has elected out of interest or felt need. A danger, were the whole program to become elective, is that only a general and vague knowledge would be acquired.

The third trend in 1930 was toward a more specialized type of training.⁹ Lutheran schools have not been swept along by this tide. Lutheran seminaries are primarily concerned with training the parish pastor and therefore have given little place to the training of educational directors, welfare workers, and so on. The only possible exception is the training of foreign missionaries at the Lutheran Bible School, Fergus Falls. Capital Seminary, in cooperation with the college, offers a course for parish workers and missionaries, but it has not been used to a sufficient extent to warrant passing judgment. The training of parish pastors is quite general unless preparation for ministration to distinct racial or national groups is considered specialized training. There is no evidence of a distinction between urban and rural pastors in the curricula of the 22 Lutheran Seminaries. As early as 1924 there was such a specialization trend,¹⁰ and by 1930-1931 this was definitely established.

Today we hear rumblings among Lutherans which may presage a change in tactics. Dr. Krumbholz has suggested specialization for Lutheran welfare workers at one seminary.¹¹ Recent editorials in various Lutheran journals have urged the establishment of a first class graduate school of theology to give the necessary specialized training to those whose need and ability would permit the pursuit of specialized training. However, without any trend established it may be observed that some seminaries are noted for and place more emphasis on certain departments than others. So, for example, the Mt. Airy curriculum provides for more liturgical studies than any other seminary.

The fourth trend is that of extension work.¹² To assemble complete material on this would unduly lengthen this study. However, more and more of the Lutheran seminaries offer graduates in service an opportunity for continued study through extension courses, through library loans, through special conferences, and through institutes. Of the last the most notable, perhaps, is that conducted by Wartburg each summer with the help of many leading scholars. This year Capital University has expanded its Seminary Day program to four days and other seminaries have done the same.

Before passing to the final phase of this study it must be emphatically stated that the seminaries named in this study are not to be judged one against another on the basis of the material herein contained. If a seminary

9 Brown, *op. cit.*, Vol. I, p. 124.

10 Kelly, Robert, *op. cit.*, pp. 131-134, 422-425.

11 Krumbholz, C. E., "College and Seminary Training for Lutheran Welfare Leadership," in *Proceedings and Papers of National Lutheran Educational Conference, 1940*.

12 Brown, W. A., *op. cit.*, p. 124.

is following the trend established by 55 schools in 1930, it does not follow that such a school is more thorough than one which continues the traditional training program. It may be better to be a traditionalist than to follow a directional trend which may be futile and of no importance in the end. Or again it does not follow logically that the school offering the most electives is doing the best task of teaching, for other factors enter in. Let this then be borne in mind by faculties, boards, ministers, and students who may read this study.

The study of a decade ago included what ministers thought should be the future development of the training program.¹³ The replies will be briefly used to discover the manner in which Lutheran seminaries ten years later are meeting or falling short of these needs reported by ministers in the field.

Some ministers felt a need for a broad cultural background with a more comprehensive training (p. 366). This is contrary to the trend toward specialization previously noted. In 1940 the Lutheran seminaries quite adequately met this need. However, the pre-seminary curriculum of Lutherans is far more limited than that of other Protestant seminaries. We do not attempt to judge this, but note that Lutheran seminaries at present supply a more general training than is the case in other seminaries.

Directly opposing this need was the idea that more practical training was necessary (p. 367). By practical is largely meant experiential training in the professional skills. The increased activities engaged in under supervision by Lutheran seminarians is indicative of a trend toward "learning by doing." The period of internship, whether two weeks, a summer, or a full year, is likewise a beginning toward training the neophyte in techniques before he is in a parish of his own and is forced to learn by that dubious and extravagant method of trial and error.

Need for a greater understanding of human nature was noted by many younger city pastors (p. 368). This would include psychology and clinical case work. A few Lutheran schools offer Psychology, but even these offer scarcely enough to supply this deep-seated need. Many seminaries offering no Psychology probably feel that the subject is to be included in the pre-seminary college training. Case work is done in a very few instances, as is field work in hospitals and asylums. Case work with normal human beings is seldom conducted.

Need for more emphasis on the social sciences was expressed (p. 369). Lutheran schools seem to neglect this phase of training. They may either be behind the trend, or perhaps their fundamental conceptions of the function of the ministry bears upon the lack of emphasis upon social science. Almost all Lutheran seminaries require some social science for admission, but this is often merely a general world history course. Little effort is made to study

13 May, Mark, *op. cit.*, Vol. II, pp. 354 ff.

population trends, social environment, economic problems, methods of conducting surveys or building social programs.

A minor need experienced by a few pastors in 1930 was for a greater knowledge of physical and biological sciences (p. 370). Now, no one would expect the seminary to teach these sciences, but some may think that the theological schools should take into consideration the progress made in the "factual" sciences and attempt to reconcile supposed conflicts of science and religion. Only one course is given in all the seminaries which even touches this problem of science and religion. Perhaps the traditional courses in Apologetics cover this phase for Lutheran seminarians.

Pastors, were they to enter seminary again, wanted more courses in educational philosophy and methods (p. 370). The Lutherans have always emphasized the place of education in the total parish program and Lutheran pastors have consistently devoted more time to educational duties than have other Protestant pastors, if only because of the emphasis upon parochial schools and catechization. From the data assembled it is obvious that Religious Education is receiving more and more attention in Lutheran seminaries. This trend will undoubtedly continue.

The routine duties of the pastor as administrator and organizer of the parish should receive more emphasis in the curriculum according to the replies to the questionnaire (p. 371). This is difficult to analyze. Courses in "pastoral theology" often contain information as to the business affairs which must be handled by the pastor. Wartburg offers the only course in Civil Church Law. Ten seminaries offer courses entitled "Church Administration" and these probably meet this need.

The conservatives among the group circularized by Mark May revealed a longing for more theological studies in the seminaries (p. 371). This is not felt by Lutherans as a rule because their seminaries have not followed the modernistic trend to de-emphasize Systematics. The majority of Lutheran ministers must feel that their seminary training has given them sufficient theological training and indoctrination to enable them to hold their own in the parish. "Lutheran ministers apparently have least trouble with theological questions."¹⁴ The aim and objective of Lutheran theological education will continue to make the inclusion of Systematic Theology essential to the program.

Another need, which Lutherans do not on the whole feel, is for greater training in preaching (p. 372). Preaching and homiletics play important parts in the curriculum, forming one-half of the Practical Department. Not only is this theoretical instruction today, but there is much practice preaching in class, in chapel, and in nearby parishes. The homiletics courses are prob-

14 May, Mark, *op. cit.*, Vol. II, p. 354.

ably more detailed and thorough than those of other denominations. There is thus a uniformity in Lutheran preaching even if there is sometimes an absence of color and sensationalism.

Such are the needs of pastors reported by the Institute of Social and Religious Research a decade ago. The picture of our Lutheran seminaries, judged by these needs, is one which does not permit conclusive evaluation. One's own personal biases will too readily color the judgment. Some will from this study of trends see Lutheran seminaries as inefficient and traditional to the point of backwardness. Others will see in the same data a healthy conservatism which retains the best of the old and accepts only the tried of the new. Who will gainsay either group?

THE DECLARATION OF A CONSCIENTIOUS OBJECTOR¹

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I APPRECIATE the opportunity afforded me to read this statement. I am deeply grateful for the courteous and considerate treatment I have received from every representative of the United States Government with whom I have been brought into contact since I returned my draft questionnaire unanswered.

Selfish personal interests did not prompt me to take this step. I could have claimed deferment on three grounds: (1) as a minister, (2) as a man who became 29 years of age on February 12, 1941, (3) as a married man with one child. Since the day upon which I returned the questionnaire to my local draft board, I have always kept the proper authorities posted as to my whereabouts. I am not evading the draft; I am opposing military conscription.

It is impossible to express adequately the inner feeling of a divine

1 The Rev. James Bristol, pastor of Grace Lutheran Church, Camden, New Jersey, received his Selective Service questionnaire on Friday, April 11, 1941. He felt that he could not in good conscience complete the questionnaire. He returned it to his local draft board on Monday, April 14, with a seven-page statement explaining his refusal to comply further with the requirements of the law. He was indicted for failure to complete the questionnaire on September 3, and pled guilty to the indictment on October 3. He was sentenced at Camden by Federal Judge John Boyd Avis on Friday, October 31, 1941, to eighteen months' imprisonment. This statement is published by THE LUTHERAN CHURCH QUARTERLY as a matter of record and as a contribution to the discussion that is now going on in all churches with respect to the present crisis. [Eds.]

imperative that has driven me to take this stand. I shall attempt to list my motives briefly as follows:

1. Personal loyalty to Jesus Christ, my Lord and Master, and His way of life—the way of forgiving love, the way of reconciliation, the way of sacrifice and service to one's fellowmen, the way of the Cross. I trust implicitly in the power of self-giving, redemptive love to overcome evil.

2. Christian concern for mankind. The scourge of war that curses all people alike will never be abolished *tomorrow*, unless some oppose it *today*.

3. My love for America and my devotion to the democratic way of life. This is a moral universe. God's laws govern it. Evil cannot cast out evil; instead we become the very evil we seek to destroy. I believe in democracy, and I believe in defending democracy, but the only sane way to defend it is by *making it work*. Conscription tends to destroy, not to preserve democracy. I am opposed to military conscription, not only for myself but also for my native land. In the words of the late Bishop Paul Jones: "As I love my country, I must protest against her doing what I would not do myself because it is contrary to our Lord's teaching."

I cannot regard the draft as a census. The whole purpose of the law is to raise an army. In our highly complex and interdependent society opposition to war and the military system must content itself with relative positions. And this one thing, wrought out of the inner conflict and heart-searching of more than a year, I *know*: that for James Bristol it is wrong so far to sanction military conscription as to complete his Selective Service questionnaire.

I am sorry that I must disobey the law of the land. I have always striven to uphold it, but in this instance I feel that I am obeying a higher law than man-made law.

I appear to have set myself up against the majority of my fellow-citizens. I deeply regret that circumstance. It is simply that my conscience has brought me to a different decision than theirs. And I am certain that in America today that majority do not wish me to compromise with my honest convictions, even though they cannot agree with them. *Integrity of character* constitutes the essential rock on which must be built the abiding greatness of any nation. If the day ever comes in which American citizens urge a fellow-American to be *untrue to himself*, then in that day America will have lost her birthright.

Furthermore, as a minister of the Gospel I feel it imperative that I act upon this personal conviction. If I do not obey my own conscience, I am no longer fit to advise others to obey their consciences. I am constrained by the very nature of my calling to provide leadership in accord with my convictions.

No one regrets more than I the *negative* character of my action. Only by *positive and constructive effort* can enduring peace ever be achieved. I have tried to help my fellowman. I have been a member of the Young People's Interracial Fellowship of Philadelphia, a group of Jews, Negroes, and white Christians, dedicated to the breaking down of intolerance, prejudice and discrimination. In Camden I have striven to promote better racial understanding. Jewish rabbis and Negro ministers have occupied my pulpit. I have spoken in and taken groups from our congregation to their synagogues and churches. I was instrumental in starting a consumers' cooperative buying club in Camden, and from its inception have served as a member of the Board of Directors. I have promoted peace education. I have supported with my money and my time the following reputable peace organizations: Fellowship of Reconciliation, Peace Section of the American Friends Service Committee, National Council for Prevention of War, Youth Committee Against War, War Resisters' League, Keep America Out of War Congress. I worked to secure the passage of the present Child Labor Law in New Jersey. I have helped the poor, the needy, the sick, the aged. I have preached the Word of God, as it has laid hold upon my mind and conscience.

I can, however, no longer compromise with the militarism that is spreading over our land. Out of my love for Christ, my fellowman, and my native land I must take this stand against military conscription. America is one of the few countries in which I would be accorded such fair treatment today. I take this stand in order to do my utmost to keep America that same sort of country for those who shall follow after us.

WHAT SHALL WE NAME THE BABY?

GEORGE R. SELTZER
Philadelphia, Pennsylvania

NAMES are important designations for people and things. They evoke memories and associations and have power to give color to the objects to which they are attached. It has been said that a boy with the name Percy ought to have pugilistic training because he will need to be a fighter when he goes to school.

In the organization of churches names exert a fascinating and identifying power. The term 'pastor' immediately suggests the position and character of the man who presides over the parish. 'Director' or 'leader' or 'president' might be used in place of 'pastor'; but in some way the church has seen fit to retain an ancient name which has definite and desirable associations.

After the pastor, the organist or choirmaster fills a significant place in the life of the parish. His leadership can do much to give quality to the musical endeavors of the choir and congregation. His position is important and responsible and deserves honor.

In recent years there have been tendencies to introduce strange names for well-established offices and institutions in the church. These tendencies have not failed to affect the musical side of the church's life and work. They have, for the most part, issued from the neo-professional circles of church-musicians. The churches represented are largely of the non-Lutheran 'free-church' tradition. Honest and great efforts have been made and are being continued, in the non-liturgical churches, to raise the standards of church music which was in a sad state. Nothing but applause ought to be given to the honest efforts made in the direction of better music in church.

The adoption of some of the ill-advised, novel, and confusing terms brought forth in the development of these efforts is another thing, for Lutherans at least. Our church has had a great inheritance in music; it was the first church in the modern world to develop composition, cultivate performance, and cherish the divine art in the worship of the Eternal.

The case in point involves the adoption of such ill-considered terms as 'minister of music' and 'worship services.' A correspondent in writing about a 'minister of music' has asked whether a 'call' ought to be issued to the candidate! The next question might well be whether such a candidate ought not to be ordained.

The customary terms are plentiful and appropriate. 'Choir-master,' 'precentor' (the equivalent of the German 'cantor,' which was the title of John Sebastian Bach in Leipzig), 'chorister,' 'director,' 'singers,' 'organist': these are churchly terms which are accurate. Their associations are desirable ones. They are free from ideas which are confusing or sentimental. Furthermore they can actually be found in reputable dictionaries of music.

Let us not place a handicap upon the long-suffering musicians of the church by giving them unfortunate titles. While every type of work in the church is a 'ministry,' there is only one service which is 'the ministry.' We ought to avoid 'Percy' and other such names.

AMONG THE NEW BOOKS¹

Man's Vision of God and the Logic of Theism. By Charles Hartshorne. Chicago: Willett, Clark & Co., 1941. 360 pages. \$3.

This is a book for the times. As the title might suggest, it is severe. In his statement of aim the author says: "The purpose of this book is to show that and how the question, Is there a supreme being, a God? can be answered by secular or philosophic reason operating according to strict canons of procedure." The book is positive from start to finish. The author takes note of the deniers of Deity, the agnostics, and the skeptics, as his constructive argument requires, in order to show "that and how" their respective theories fall short of an adequate treatment of the case. That is what the reviewer means by calling it "severe." The final conclusion rests upon the clear recognition of the *real* factors which constitute *experience*, and the *coherence* of their *explanatory implications*. The book is timely for the reason that in our age, so shot full of *propagandas*, so confused about *standards*, so disposed to *assume* that *modern* thought no longer has room for this *out-moded concept*, there is pressing need to re-think fundamentals in order to restore the confidence required for a healthy public conscience. This is what the author aims to do, and, in the judgment of the reviewer, makes a good job of it. In the judgment of the reviewer, the book is tremendously worth while, but it is not easy reading. If Spinoza was correct in saying, "All things excellent are difficult, as they are rare," *difficulty* and *rarity* are not proofs of excellence, but *excellence should not be expected to be easy*, nor should we expect it to be lying around in abundance to be had for the mere picking. Having lost the way, finding it again will come about by the concentrated efforts of the men who will do the *difficult thinking which rescue from our chaos requires*. Hartshorne's book is a contribution to that effort.

The reviewer would not make the impression that Dr. Hartshorne is an apologist, on the defensive for *wishes* which he cherishes, as a child appreciates the old home. He is a constructive thinker who takes his world seriously, and, for himself, believes it has a meaning *without which there is no meaning*, and he sets out to find that meaning. This is what gives his book power.

It is not easy within the limits of a review to supply the evidence for the above judgment, for the very simple reason that the total is required, and a book, so comprehensive and so closely integrated, cannot well be given an understandable illustration of its essence by incidental references. However, we shall attempt a brief vindication of our judgment.

"A fallacy becomes no less one through being many times repeated, even though it thereby reaches the status of the great tradition. This is the answer to those who reject recent thought with the assertion that religious and metaphysical truth being eternal, progress is out of place in theology" (p. xi). "Initial and long-lasting error is as natural in metaphysics as in science" (xi). "Concerning method, 'Empiricism' in theology as it is usually conceived is shown to be an insufficient procedure; and I also attempt to show that the metaphysical method of the Schoolmen, and of Spinoza and Leibniz, calls for neither mere rejection nor mere acceptance, but transformation

1 Books reviewed or noticed in these pages may be secured through the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa.

in the light of modern logic" (xii). "The new theism agrees roughly with the positivistic criticism of theism, but denies that this critique is relevant to theism as recently revised. The revision seems unknown to positivism, and to leading non-theists generally, for example Dewey" (xiii). "The past hundred years of freedom from religious persecution have witnessed the vigorous exploration of the logical possible types of theistic and atheistic thought. What is now needed is judgment in evaluation" (xix). These lines from the Preface will indicate the method, in the best scientific tradition, which animates the author. Aristotle found the need for such constructive procedure twenty-three hundred years ago. Our author would bring the satisfaction of this need up to date.

His argument concerning pacifism is contained in his chapter on God and Righteousness. "The true role for pacifism lies in keeping in mind a *goal* for the nations, to be pursued by all means, including force, likely to lead to it, in which a place for all peoples will be found. Not those who want to stop aggressor peoples as such are the enemies of humanity, but those who want to do it by the unscrupulous method of killing off troublesome populations. The right combination of firmness and generosity which alone can give lasting peace will require all the social awareness, all the love, that can be mustered. But mere generosity to the aggressor without regard to the need for freeing his victims will only be generosity coming to the rescue of ungenerosity as such, that is, it will be self-refuting" (172). "Freedom must not be free to destroy freedom" (173). Pacifism generalized, according to the author, would mean surrender of righteousness on the part of God. God and man, in the space-time order, are conducting an enterprise which has a definite goal, and it is the goal that determines the course of events, and the course of events determines the means necessary to the triumph of love. "The logic of love is not the logic of pacifism or of the unheroic life."

In adjusting theism to a clearer conception of the process of change the author says: "I am aware of the axiom that a cause cannot impart what it lacks; but I know of no experimental basis for this axiom that will bear examination. It simply denies creative interaction, and experience exhibits nothing else than such interaction. One may well hesitate to base a doctrine of divine creation upon an axiom that there is no creation, save as mechanical passing about of pre-existent predicates. Similarly question-begging is the notion that the final cause at which the actualization or change aims has to be 'there' to be aimed at, and so actual already" (246). "The Thomistic query, Is not actuality prior to potentiality rather than vice versa? suggests the retort, Why should either be the case?" (247).

In explication of the inter-relation between the eternal and the changing: "In support of the dogma that the cause of change must ultimately lie in the unchanging (except as abstract, as less than the entirety of the individual) there is no shred of evidence in experience" (276). "If space-time is, in Newton's phrase, the 'sensorium of God,' the unity of an all-sympathetic mind, then clearly every new feeling makes a difference to space-time which exactly measures the content of that feeling. It is this explanation or nothing! Therefore space-time involves an absolute standard of feeling and value; and such a standard can only be a perfect mind, the all-embracing and thus 'righteous' love of God. If space-time is not a mind, or an aspect of one, then still less am I! Space-time is 'merely physical' only in whatever sense you and I are so. Behaviorism does not touch the real point. God is contained in our existence, not merely as cause of our 'coming to be' but as constitutive of the very meaning of 'coming to be'" (279). So much for change.

The eternal, or the necessarily existent: "The cosmos is a cosmos because it is in all parts subjected to a control in principle like ours over the body but without the

defects which express the fact that we are each the mind of a human body, not of the cosmos" (326). "But our own experience, in its a priori aspects, as always gives us the clue. There are two senses in which our experience is incomplete and disharmonized, and only one of them is responsible for the sense of ignorance" (327). Ignorance concerning the past reflects defective memory; concerning the future it reflects uncertainty with respect to resolution. In God memory and resolution are held in balance; hence His omniscience and His omnipotence. "Omniscience is simply that mode of knowledge in which only this kind of addition to knowledge is possible, the kind identical with the transition, for the object itself, from futurity to presentness" (328). "Thus, if I knew the future to depend more upon my advance resolution than upon the resolutions or plans or past histories of any other being, and if I knew what these other plans or resolutions of past histories were, then this knowledge plus my consciousness of my own resolution, which would take account of all the other data mentioned, would be the future as given now, that is, as future. (And I should be God)" (329).

The ontological argument is vindicated. "The ontological argument as no longer hypothetical is then as follows: Any predicate is either itself embodied in actuality or is a special case or combination of predicates that are so embodied; the predicate of deity is not derivable from other predicates, it is not a special case or an arbitrary combination, but the most original or universal predicate. Hence the idea of God is a genuine and self-consistent idea. The predicate of deity must exist in a real God" (333). So far logic.

But in experience the present and the past are held together, and the future is projected by *feeling*, which gives meaning to the processes of logic. A merely logical life would be meaningless; so a merely logical universe could not have any conceivable meaning. Love, then, not reason, becomes the key to the understanding of life and of the universe. Thus religion is closer to the heart of reality than mere reason. Our final *vision*, therefore, is the climax of our interpretation of ourselves and of the universe as living and moving and having its being in love, which is God.

Among the ancients Parmenides held that reality is unchangingly permanent, and Zeno proved it; Heraclitus, on the other hand, held that "nothing abides," everything is in flux. The centuries have oscillated from one to the other of these views. Dr. Hartshorne seems to believe that the time has come to see that these two views are not contradictory, but that the true view accounts for both, reconciles them, so to speak. In God we have the perfect memory, the perfect feeling, the perfect intelligence, hence the perfect projection towards the future, the guarantee that the goal (which is not actual out there now, but to be actualized by the interaction between Creator and creature) will be reached. The book is rich and deserves not only one reading, but many.

C. F. SANDERS.

Christian Doctrine. By J. S. Whale. New York: The Macmillan Company, 1941. 197 pages. \$2.

On its jacket this book is described as "a forthright statement of the Christian faith and its eternal truths." That is no mere publishers' notice. A reading of the book will justify the promise. Here is Christian doctrine, for the most part the historical doctrinal teaching of the evangelical Church; but its theology is no mere theology of reprobation. It is the old theory in a new dress, persuasively presented but without apology or compromise.

The material was originally presented as a series of lectures at Cambridge University "for men and women of all Faculties, about six hundred of whom attended them

throughout." This explains the form in which the material is presented. The book is not a textbook in Christian Doctrine, nor is it complete as a system of the Christian faith. But it is a book on doctrine which any thoughtful reader can read with delight and profit: it is positive without being unduly dogmatic; popular without the sacrifice of scholarliness; theological but not dull.

It would be hard to "place" the author with respect to his own doctrinal heritage. On the sacraments he writes as a Calvinist, but on the Word of God he writes as a Lutheran. Apparently, he has read extensively in both Calvin and Luther and has become indebted to both. In a Note to Lecture VI he deplores that the "classic theology of continental Protestantism is largely unknown country to Anglican writers of a certain school, whose cheap attacks recall Newman at his worst, and represent neither malice nor ignorance, but both." He then defends Luther and Lutheranism on a point which has been the spearhead of many an attack, especially in recent times: the ethical consequences of Luther's emphasis on justification by faith. "Luther," he writes, "like St. Paul was never weary of enunciating the self-evident truth of the Gospel; namely, that *glauben* and *lieben* are correlatives. Faith without ethical consequences is a lie. Good works must necessarily follow faith. God does not need our sacrifices but he has, nevertheless, appointed a representative to receive them, namely, our neighbor. The neighbor always represents the invisible Christ."

It is heartening to know that a book bearing the forthright title which it does has been chosen for wider reading than is accorded many other religious books. It is a recognition of the ability of the author, but also an indication, we hope, of a renewed interest in theology.

E. E. FISCHER.

The Rise of the Social Gospel in American Protestantism, 1865-1915. By Charles Howard Hopkins. New Haven: Yale University Press, 1940. 352 pages. \$3.

The social gospel, a distinctive American Protestant version of Christianity, had a half century of unimpeded, vigorous growth following the Civil War. On the other hand, the last quarter of a century, with its wars and depressions and resultant pessimism, has witnessed a hectic experience for social Christianity, while its future is nobody's guess. But the social gospel had a beginning, a struggle, a phenomenal success, and made an indelible impact upon American life. It is that story which fills the chapters of Dr. Hopkin's *The Rise of the Social Gospel in American Protestantism, 1865-1915*.

As one reads one has the feeling of hearing the roll call of the great religious leaders in the social movement of a half century of progress. One is mightily impressed with the strength of personality and the extraordinary talents which giant individuals were able to invest under the Christian standard for a better world. The distinguished list calls up the names of Washington Gladden, Josiah Strong, Lyman Abbott, Jane Addams, William Bliss, Richard T. Ely, George Herron, Paul Jones, Shailer Mathews, Frank Mason North, Scott Nearing, Charles Parkhurst, W. S. Rainsford, Stitt Wilson, Walter Rauschenbusch, Charles Sheldon, Charles Stelzle, Graham Taylor, J. H. W. Stuckenberg, Harry Ward, and many more.

To one little versed in the history of the social gospel it may come as somewhat of a surprise to learn that it is not a phenomenon of the twentieth century. Two hundred pages are sufficient to impress upon the reader that it "was called into being by the impact of modern industrial society and scientific thought upon the Protestantism of the United States during the half century following the Civil War." That post-war era, termed by Mark Twain the "gilded age," marked the superseding of the early

agricultural economy of the nation by the industrial revolution with its attendant capitalism. Rugged individualism violated individual rights in the stupendous exploitation of our nation's power and resources. The social gospel was liberal Protestantism's reaction to this new capitalism and its consequent social evils. It became "the attempt to reorient the historic faith of America to an industrial society," the peak of which was reached in the hopeful years just preceding the World War.

It was with no little difficulty that religious groups were led to apply their social concern, at first narrowly confined to the slavery question and then the freed men, to the developing industrial problems. The first of the new issues to be dealt with were those of labor and business and the many others arising out of the growth of the cities. By the beginning of the present century, practically the whole wide range of social problems with which we wrestle today had become matters for treatment by the Christian groups of social vision. The doctrine of socialism, at first strongly resisted as an accepted solution, had, by the end of the century, come to be embraced in its Christian version by a large number of the liberal ministers.

We are reminded that Horace Bushnell, in his *Christian Nurture*, had laid the basis for the development of a liberal theology during the eighties, which was to become the theology for this new social edition of the Gospel. The chief fresh emphases thus furnished for undergirding the movement were the immanence of God, the worth and dignity of human personality, the solidarity of the race, and the evolution of the Kingdom in human society.

These great socially passionate souls, who made and led this new crusade, pass across the pages in rapid and clear review. Gladden, pioneer in the field already in the seventies, presents himself to us as the father of the social gospel. It is Ely, economist and outstanding scientific champion, who advocates the teaching of economics and sociology in divinity schools. Taylor founds the Chicago Commons Settlement. Sheldon writes *In His Steps* in 1896—selling twenty-three million copies by 1933—also *The Crucifixion of Philip Strong* and other social gospel novels, to head the long imposing list of those who employ this effective medium to create a torrent of propaganda for the cause. The phenomenal George Herron sweeps across the scene of the nineties with dazzling brightness, piercing the corrupt social body of his day with such shocking darts of expression as, "The worst charge that can be made against a Christian is that he attempts to justify the social order; not the Cross, but the church that bears and offers no Cross is turning men from Christ; the revival we need today is the restitution of stolen goods, of wealth gained through oppression, extortion, and economic atheism." At the beginning of the century Dr. Parkhurst leads a crusade that reforms the corrupt administration of New York City. Stelzle establishes New York City's Labor Temple, and, as secretary of the Department of Labor in the Presbyterian Church in the U. S. A., puts that organization on record as the first official agency of any church authorized to promote the social gospel through a paid executive. Of course it is Rauschenbusch, prince of all social gospellers, who does most to give the cause respectable standing so that he can announce, "The social gospel has become orthodox." We see him in action, striving to bring men under conviction for their collective sins and severely castigating the churches for diverting their religious enthusiasm into dead ceremonialism and making their own promotion the supreme concern of Christianity.

This survey makes us aware that the social gospel took its first roots, almost without exception, in voluntary, non-official groups within the various denominations. During the first decade of the twentieth century official sanction and sponsorship was given to the support and promotion to some phase, at least, of this social emphasis

by the Presbyterian, Episcopal, Congregational, Methodist, Baptist, and Unitarian Churches. In 1912 eleven additional denominations entered upon the field of social action. The Federal Council of Churches came into being in 1908, chiefly in answer to the growing need for greater unity and cooperation in prosecuting a more effective social program.

Dr. Hopkins introduces three Lutheran "S's"—Stump, Schmucker, Stuckenberg—into the picture, who, solely as individuals, either by word or action, made some contribution to the history of the social gospel. However, the Lutheran Church as such receives no mention in this connection and we suspect the same to be an accurate recording of the history of that period. The Rev. Adam Stump is presented as writing on "Christ and the Labor Movement" in *THE LUTHERAN QUARTERLY* in 1890 and declaring that America had come to that point in her development where workers might be "at the same time civic freemen and economic slaves." The author singles out Dr. Samuel S. Schmucker as one who pioneered for church unity as far back as 1838, which conception was at long last receiving its first partial expression in the Federal Council. We are also reminded that "the Rev. J. H. W. Stuckenberg, a distinguished Lutheran liberal, laid out in his treatise (*A Christian Sociology*, 1880) the first, and one of the few, significant American formulations of social theology, in comparison with which the writings of Ely, for example, seem almost childish. Unfortunately Stuckenberg's book received but scant notice. The groping young social gospel was thus deprived of the rare guidance of a mind well trained in both theology and sociology, with the result that twenty years or more passed before the movement fully realized principles advocated by this pathfinder, of whom it had the misfortune to be unaware."

This earlier insistence by Stuckenberg upon a Christian sociology as an adequate basis for social endeavor found its partial realization at about the dawn of the century, when Biblical scholarship took up its search for the Jesus of history. The social teachings of Jesus were examined anew and lifted up, really for the first time, for use in their application to modern problems and became the rationale and basis of authority for this new social endeavor. This constituted a definite shift from the Kingdom ideal, which, stemming out of the "New Theology," had provided the fundamental ethic for the movement until this moment.

Appearing at a time when the wave of pessimism and despair, arising out of this second phase of the World War, tends to drown out people's hope for a better society, this study is certain to make impressive and interesting reading, especially for those who have, and desire to maintain intact, a deep Christian social concern.

DWIGHT PUTMAN.

The Revelation of St. John. By Martin Kiddle, assisted by M. K. Ross. (The Moffatt New Testament Commentary.) New York and London: Harper and Brothers, 1940. xlix, 460 pages. \$3.50.

All but two of the projected volumes in the Moffatt New Testament commentary have now come from the press. Students of the New Testament will welcome the completion of this notable series which, in the words of the General Editor, is designed "to bring out the religious meaning and message of the New Testament writings." Though written primarily for the Greekless, the commentary as a whole is based upon the kind of scholarship that will command the respect of the critics.

The present volume follows the conventional plan. There are six introductory articles of a general character, also extensive introductory notes at appropriate points in the exposition. The bulk of the volume, however, is devoted to a running commentary

on the text. The exposition is coherent rather than atomistic. The text of the Moffatt translation is printed, paragraph by paragraph, at the head of each section and then reproduced in bold-faced type in the body of the exposition, with verse divisions indicated in the margin. This arrangement makes the commentary interesting and readable as well as convenient for reference.

Pastors will be glad to know that this new exposition of the Book of Revelation is refreshingly practical in spirit and outlook. By a happy inspiration of the General Editor, the task of preparing it was assigned to the vicar of a parish in England. The vicar sees certain values in the text that are often missed by the professors. He takes the position that John's interests were definitely pastoral and that his visions should be interpreted within a pastoral frame of reference. At the same time he achieves a high standard of technical competence in his expositions. He is obviously trying to bridge the gap between the formidable, technical commentaries on the one hand, and the thin, tinkling, 'popular' commentaries on the other hand. Some of us may regret the omission of a bibliography, also the paucity of footnotes and other critical references; but we can all applaud the effort to exalt the message rather than the critical processes.

There is wide room for difference of opinion in any commentary on the Book of Revelation. Many readers will take exception to some of Mr. Kiddle's interpretations; nevertheless they will have to admit that his interpretations are for the most part plausible and that his general approach is sound. He does not look upon the book as a prophetic epitome of the course of history through the ages. He views it rather as a message of comfort and courage that was written for the benefit of the harried believers who first heard it read in their churches, to hearten them in the face of impending persecution by the State. It was written in an apocalyptic tradition which was understood by them and in forms and figures with which they were familiar. Under John's pen, however, this apocalyptic tradition was redeemed and sublimated by a positive Christian outlook and inspiration.

For background material the author turns to the Old Testament, with little more than a sidelong glance at the non-canonical literature. He does not take us on dreary excursions into the higher reaches of Oriental mysticism. One finds little talk about Babylonian star deities or Iranian mythologies. It is assumed that John owed far more to the Old Testament than to these other nebulous sources. This consistent emphasis upon the relation to the Old Testament is one of the most commendable features of the commentary.

On the other hand, Mr. Kiddle misses an opportunity when he fails to develop the significance of the liturgical tone that permeates the text. Moreover, notwithstanding his reiterated warnings against overemphasis on details, careful readers will detect a tendency to read mystical meanings into the details of the symbolism. Lured apparently by a desire to make his expositions practical, he seems to go out of his way at times to find meanings in details which most of us consider conventional. The reviewer is of the opinion that in many cases the details of the symbolism were intended to create general impressions rather than to convey specific teachings.

On the whole this commentary represents a significant contribution to our literature on the Book of Revelation. Last year Professor E. F. Scott published a volume of interesting and helpful studies in this area (*The Book of Revelation*, by E. F. Scott. New York: Charles Scribner's Sons). Those of us who welcomed Professor Scott's 'studies' will also welcome this full-length commentary by Mr. Kiddle. The two books should be placed side by side in every pastor's library. They will serve as effective

correctives to the fantastic interpretations that are again going the rounds as a result of the present crisis in world affairs.

RUSSELL D. SNYDER.

The Great Century, A. D. 1800-1914. A History of the Expansion of Christianity, Vol. IV. By K. S. Latourette. New York: Harper and Brothers, 1941. 516 pages. \$3.50.

The three previous volumes of this gigantic work have already been reviewed in the *QUARTERLY* (See Vols. XI, pp. 426, 7; XIII, p. 94). It is therefore unnecessary here to call attention to the general plan according to which this history of the expansion of Christianity is presented.

Other volumes projected are to treat of missions during this period in Asia, Africa, and the Isles of the Sea. This volume confines itself to what took place in Europe and America, chiefly in the United States and Canada. It is both as the home base for missions as they have been prosecuted in other parts of the world and as mission fields in themselves that work in Europe and in America is here considered.

The organizations formed to conduct mission work—both Roman Catholic and Protestant—are briefly set forth. One can not but be impressed with their number. Not only did numerous societies spring up but they also made an appeal to a large number of Christian supporters. "They came into being spontaneously and in a wide variety of places. They owed their financial undergirding, not to the state or to a few princes or wealthy individuals, but to the gifts of hundreds of thousands, largely in the humbler walks of life. . . . Women and laymen had a larger share than ever before. Nothing at all equal to it had ever been seen in the history of Christianity or of any other religion" (p. 109). These organizations included not only missionary societies and mission boards, but also Y. M. C. A.'s, Y. W. C. A.'s, the Student Volunteer Movement, the Student Christian Association, Inter-denominational Missionary Councils, and the International Missionary Council.

Equally unique is the large field for what has been called Home Missions, due to the unparalleled immigration into America and the no less unparalleled influx into the ever-growing industrial centers in Europe and America. The large Home Missionary operations on a constantly receding frontier form an important part in the annals of the expansion of Christianity during this century. The same must be said of the Inner Mission work started by Fliedner (1833) and by Wichern (1849), branching out into the social and welfare activities in so-called Christian lands.

Not only successes but reverses too come in for consideration. The removal of the church from control of the schools in France and other places therefore receives a place in this history. As the terminus set by the author is 1914, the godless movements in various parts of Europe and America, notably in Russia, do not yet come up for consideration.

Turning to mission work among non-Christians, the vast operations of this century in Asia, Africa, and the Isles of the Sea are to be covered by two more volumes in this series. In this volume only such work as took place among non-Christians in Europe and America is chronicled. In Europe missions among the Jews form the chief subject. The extent of that work during this period and its results in the number of conversions are surprising to one who has been accustomed to see only slow progress of work in Jewish missions. Greek Orthodox, Protestants, and Roman Catholics shared in this work and the number of conversions estimated for each

communion in the order given is 74,500, 61,000 and 55,300, or a total of 190,800. Not only are the numbers surprising but the high quality of many of them is equally so. Mention need only be made of Neander and Edersheim among the converts who rose to fame.

In America the non-Christians among whom extensive mission work was done during this period are the Indians and the Negroes. In the work among Indians are included both what missions have done among them directly and what government through its educational institutions and other civilizing agencies has done for them. "In numbers, by 1914 between a third and a half of the Indians were at least nominally Christian or were under Christian influences. For many of these the new faith was a compound of the old and the new and was neither fully the one nor the other. Others bore the unmistakable marks of growth towards the New Testament ideal. . . . By 1914 the Indians were beginning, even though far from perfectly, to make their adjustment to the new day. That they did so was due in large part to the Christian missionary and to those in private and government circles who were led by their Christian faith to espouse the Red Man's cause" (pp. 323, 324).

Among the Negroes the most extensive work was carried on by Methodists and Baptists whom the author regards as "the proletarian element among the older white stock." That by 1914 half of the negro population of the United States should have been enrolled as members of the church, a proportion as large as among its white population, must be placed to the credit of the century covered by this history and helps to make it the Great Century.

It is Dr. Latourette's plan to trace not only the effect of Christianity on its environment but also the effect of the environment on Christianity itself. Such effect it has had on all the varied expressions of the Christian Religion as represented by the different denominations. It will no doubt be of special interest to readers of the *QUARTERLY* to have me quote his remarks on its effect on Lutheranism: "The Lutheranism of the United States tended to have a stronger Pietist strain than that of Europe. This was partly because of the fact that clergy with Pietist convictions had had so large a part in its organization. Conservatism was much more marked and was accentuated by resistance to assimilation to the American atmosphere. Conservatism was particularly pronounced in the groups which had more recently arrived. The older groups slowly conformed to the temper of the prevailing Anglo-Saxon Protestantism. The humanistic liberalism which emanated from the German universities was much less influential than in the Old World. The fact that it was not a state church made the Lutheranism of the United States very different in temper from that of Germany and Scandinavia. It was on the defensive as a church of immigrants of speech and culture different from the majority and was without the prestige which accrues from a state connexion. Moreover, the state could not, as in Europe, where it possessed a voice in church affairs, tie together in one ecclesiastical organization those holding sharply conflicting theological views. There was less emphasis upon beauty in public worship and less theological and literary activity. On the other hand, in the United States Lutherans gave more liberally through their churches to various benevolent enterprises. In organization the Lutheranism of the United States had no bishops. The congregation was the unit and the congregations were associated in synods."

This is indeed more than a history of missions. It might be more in the province of the church historian to give a proper review of it. It presents missions not apart from but, as it is, integrated with the general history of the church. The information it gives is encyclopedic. Practically all its statements are verified in footnotes. It

keeps up to the high standard of the previous volumes. They furnish a rich feast for the student of missions as also for the student of church history.

JOHN ABERLY.

Christianity in a Changing World. By Shirley Jackson Case. New York: Harper & Brothers, 1941. viii, 204 pages. \$2.00.

Can Christianity survive? In the midst of catastrophic changes many people are thoroughly alarmed for its future. Some take comfort in the belief that Christianity is a quantum of truth which is the same yesterday, today and forever. Others boldly believe that truth itself is a growing thing and derive their assurance from the very fact that Christianity is not exempt from change in a changing world, but has always been thoroughly at home in it. And this is the point of view from which Professor Case has written the five lectures which comprise this volume.

In his first lecture he confronts the common assumption that Christianity is a changeless religion with the facts of history. He concludes that while "Christ might hypothetically remain the same, the beliefs about him advocated by his disciples and the manner of life which they lived in his name exhibited wide variations" (p. 6). The new religion was scarcely launched before it developed a variety of forms, James on one side, Paul on the other, and Peter and Barnabas in the middle. Hence to try to define Christianity in terms of some unchangeable item of doctrine, organization or ritual is to substitute the part for the whole.

"Among those who think to find the essence of Christianity in a formal statement of doctrine the quest for a universally acceptable creed has thus far yielded no substantial results. Any attempt to reduce the variant dogmas of Christendom to one uniformly consistent statement satisfactory to all communions is in the nature of the case doomed to failure" (p. 34). "A Christianity that has vital significance for living persons must be as fluid in its doctrines as it is in the educational and cultural status of its personnel" (p. 35). "Whatever may be said of revelation in the abstract, it cannot be known on the plane of human thought and action until it is apprehended by men. They are the necessary medium for its expression. From time to time their ideas of its content have varied in accordance with their range of intelligence and their capacities for spiritual vision" (p. 36).

With this as an introduction, Professor Case proceeds to survey the history of four conceptions of Christianity, each from the time of Christ to the present day: Christianity as Church (Ch. II), as Dogma (Ch. III), as Social Gospel (Ch. IV), and as Personal Piety (Ch. V). Each of these surveys presents concisely, yet adequately and clearly, the essential facts needed to steady our nerves by viewing "the momentary scene from the standpoint of the long perspective of history." The method is purely descriptive. It exhibits the changes which Christianity has undergone in the course of the centuries, but it makes no attempt to define *what it is* that changes, except to say that Christianity is a life. Being a life it has the power to produce changes as well as to adapt itself to them.

To read these lectures is to be reminded once again that it is not necessary to tremble for the ark of God. That was bad business for Eli and still worse for the situation. What he and religious people in every age have had to learn is that though the ark may be carried off to the house of Dagon, the Philistines after that have no more that they can do. For God is with his people no less than he was before, and the Philistines will have troubles of their own with him. In a world where, as Heraclitus said 2500 years ago, "All is flux and an ever-flowing river in which no man can bathe twice in the same running water," it will not answer to defend religion

by the method of repristination. For God is not confined to the ark of the past. "One goal reached opens up new vistas of attainment yet to be won on the far horizon. . . . The religious individual, like the artist or the musician, copies good models, but he has in view the more ultimate ambition to feel welling up within himself some measure of individual creative genius that transcends the mechanics of mere imitation. Herein lies our hope for the future as new people are born into a world that is still in the process of making" (p. 199).

These lectures constitute an effective answer to pessimism, especially to the theological pessimism that comes from having attempted to make God in the image of the Totally Other which is supposed to be located somewhere outside the stream of history.

R. T. STAMM.

Polity of the Augustana Synod. By A. D. Mattson. Rock Island: Augustana Book Concern, 1941. 325 pages. \$2.

This textbook on church polity by Professor Mattson of Augustana Seminary supplants the *Syllabus on Church Polity* by the late Dr. Lindberg. Professor Mattson has had several practical objectives in mind in the preparation of his textbook. He means to use it in his classes. He suggests that every pastor of the Augustana Synod should have a copy for reference. Laymen, likewise, will want it for the same purpose.

The carefully prepared index makes the book usable for those who buy it as a needed reference book. The blank pages for notes following each chapter testify that church polity is in constant flux. One hundred thirty-six of the three hundred twenty-five pages are devoted to the printing in full of thirteen constitutions with by-laws. The first two chapters may be said to be general. They deal with "Various Types of Church Polity" and the "Lutheran Conception of the Church." The remaining chapters, twelve of them, deal specifically with the polity of the Augustana Synod.

Whether or not the book would have been improved by stating the polity, "as is," with the history of the changes in constitutions, etc. relegated to footnotes or to an appendix, is a matter of personal opinion.

The author has certainly advanced beyond the compass of Dr. Lindberg's syllabus and is to be complimented upon the constructive character of his work. It is the judgment of the writer of this brief review that the Lutheran Church in America must produce some outstanding constructive studies in church polity within the next decade. To this end such books as this by Professor Mattson must help to point the way.

E. P. PFATTECHER.

A Study of History. By Arnold J. Toynbee. London: Oxford University Press, 1934—(First series, Volumes I-III, \$17.50; second series, Volumes IV-VI, \$23.00; third series, Volumes VII-IX, to be published.)

This account is by no means a review of this exhaustive work, but an introduction written by one who has read the first of the six volumes which have appeared in these series.

Arnold J. Toynbee, who is the director of studies in the Royal Institute of International Affairs and research professor at the University of London, attempts to relate the whole of human history to certain philosophical principles which can be deduced from the facts. It must not be regarded as a history in itself but a study of history, taking its materials and illustrations from the whole range of human endeavor wherever the historian finds them.

In the 6,000 years since civilization emerged the author has discovered twenty-one societies of which five are living—Western, Orthodox, Islamic, Hindu, and Far Eastern. He puts these twenty-one societies (we would say civilizations) through their paces and compares their performances in their geneses and growths, their breakdowns and disintegrations, their universal states and universal churches and heroic ages, their contacts in time and space (Vol. I, p. 147).

This work does not provide casual or entertaining reading. It does not specialize in "retail" materials which can be put ready-made into sermons. It is a "wholesale house" from which the preacher can draw inspiration for many sermons and from its wide sweep of human affairs he can imbibe poise to minister in troubled times. I recommend these volumes heartily to the diligent student, for, according to Harris E. Kirk, Toynbee's *Study of History* is "one of the greatest sets of books of our time."

R. L. WINTERS.

The Four Pillars of Democracy. By Edgar Johnson Goodspeed. New York: Harper and Brothers, 1941. 148 pages. \$1.75.

The four pillars are the faith of science, the faith of humanism, the faith of society, and the faith of religion. They are four ways in which the truth of Hebrews 11:1 is being worked out in human life. Dr. Goodspeed shows why scientists and humanists ought to cease disclaiming religion, why social reformers cannot afford to dismiss religion as an old device for keeping people under, and why an attitude of antipathy and denunciation of science and humanism and social and political reform on the part of religionists is bad business for religion. When each of the pillars insists that it must become the only pillar in the temple, the building is threatened. "Polemics," says Dr. Goodspeed, "are generally more congenial than eirenics; certainly they command a quicker and more vigorous assent, and appeal more strongly to the elemental mind." And so he shows us a far better way: a synthesis in which science, humanism, social reform and religion mutually support and enrich each other.

Although we no longer call theology the queen of the sciences, "religion is certainly the queen of the faiths!" Science has faith in truth—that there is truth and that truth can be known. But it, like humanism and the faith of society in social organization, must assume "an uplifted humanity of good will and upright life," for bad men will misuse the knowledge which science gives them. Without religion, humanism's yearning over man's agonies and aspirations may remain only the spectator, exclusive, privileged, aristocratic, proud; and, with all its insistence upon man's worth, humanism has no positive word on the most fundamental question of all: life beyond the grave. Moreover, "even zeal for humanity, if not purified and controlled by religion, leads men into dreadful excesses. . . . Zeal is a dangerous attitude if it is not tempered by the gentler qualities of character, and mass zeal is vastly more dangerous than personal zeal."

On the other hand, religion needs humanism to protect it from vulgarity and ignorance and from being made theatrical and tawdry. It needs the message of humanity lest it become aristocratic and otherworldly to a point where it permits pessimism with respect to society and human values to interfere with its duty here and now. "And religion needs science to protect it from religion's greatest danger, superstition."

"Religion then offers the great hypothesis, the greatest hypothesis of all: that back of the world, material and spiritual, is God, creator and father, author of the ineffable miracle of consciousness, at once so terrible and so exquisite, which most men treat like dirt beneath their feet. In a world yet unsolved, religion reaches out to

him, as the sanction of a unity which it is intuitively certain must be, and it is not disappointed. For to millions of hearts the great hypothesis becomes the great Companion, and the burden, the care, and the task which life must be for mankind is lightened, transfigured and filled with worth and meaning" (p. 108).

Consequently, "the faith of religion on its part must not dispense with the aid of these companion faiths which should be its allies. It needs them for its own highest achievement and greatest satisfaction. Without them, it can indeed exist, but never reach all that it should rightfully be and do for mankind. The service to be rendered among these faiths is mutual, and it is a thousand pities that many good men on each side should think it their sacred duty to seek to divide them and set them at variance among themselves" (p. 139).

The competent knowledge, the vital faith and the range of sympathy revealed in these genial essays are indeed a tonic for these days of strife—good medicine for that growing company of intellectuals who do not know quite what to make of their present disillusionment of their own past disillusionments and also for sincere religious people who still think that the best way to defend religion is to keep faith and knowledge in the separate compartments of the brain and the heart. It is a plea for wholeness of thinking and greater sympathy and mutual understanding in a world that is split asunder by fractional philosophies, theologies and programs of action.

R. T. STAMM.

Faith Is the Answer. By Smiley Blanton and Norman Vincent Peale. New York: Abingdon-Cokesbury, 1940. 223 pages. \$2.

This is a book to help "normal people to live normal, happy, and successful lives by the combined techniques of religion and psychiatry." An experienced psychiatrist of New York City and the pastor of a famous Fifth Avenue Church have collaborated in this work on the practical working unity of religion and psychiatry—a unity demonstrated daily in helpfulness to numerous individuals who consult the authors in the Church Clinic of Marble Collegiate Church. To this clinic come all sorts of average men and women to learn how fear, worry, inferiority, inadequacy, loneliness, and sickness may be transformed to peace, power, and strength. The counseling experience involved and the principles which underlie it are vividly set forth.

The plan of the book is quite simple and interesting. In the first half of each chapter, Dr. Blanton discusses some common human problems from the psychiatrist's point of view, with careful application of the profoundest principles of psychology but in simple and non-technical language and with helpful illustrations. In the last half of the chapter Dr. Peale describes how the practice of religious faith helps to solve the problems under discussion, illustrating his points by moving stories from his own experience. Some of the illustrations will prove familiar to readers of Dr. Peale's other works entitled *You Can Win* and *The Art of Living*.

There have been other books written by doctors who emphasize the need of religion or by ministers who value psychological understanding. This work is unique in that a minister and a well-known psychiatrist have joined their intelligence and pooled their findings to help the normal person deal with his problems.

The value of the book is that it has resulted not from mere theory but from practical experience. It fittingly portrays the close relationship between the work of an intelligent pastoral counselor and the work of the psychiatrist while preserving the important distinction of each one's role. Dr. Peale's chapters offer helpful suggestions for life-situation preaching. One wonders, however, if an "average, normal, person"

will be able to assimilate the truths set forth. The work should prove helpful to pastors interested in this field; however, no amount of reading is an adequate substitute for actual experience and training in understanding and dealing helpfully with the dynamics of human behavior.

GEORGE R. KOEHLER.

The Return to Religion. By Henry C. Link. New York: The Macmillan Co., 1941. 181 pages. \$1.

Here is a book which has become well known since it was first published five years ago, and it is destined through its thirty-sixth printing to extend its popular appeal. The author, Dr. Henry C. Link, is a noted psychologist and director of the Psychological Service Center in New York city. In a sense, according to the author's own statement, "this book is autobiographical, but it is also a condensation of the biographies of thousands of people who have come under my observation."

Not wishing to exploit the morbid curiosity of introspectionists with theories and half-truths about self-expression, inhibitions, dreams, the libido, the inferiority complex, and sex, the author takes pains to point out that scientific psychology (hardly known to the public at large) is now ready to do service. Dr. Link has discovered in his practice of over fifteen years that despite scientific achievement which has bestowed upon mankind a longer and more comfortable life filled with an infinite variety of interesting objects and educational experiences, there is no evidence that individuals are happier, that families are more united, that governments or political bodies are wiser, or that nations are less likely to go to war than previously. Recognizing the utter failure of a materialistic and secular philosophy in the development of an integrated personality, the author was unwittingly led to re-evaluate many of the pet aversions he once held concerning the church and its practices. The result is not the justification of a perfect church, but the rediscovery of the values in religion.

As might be expected, there is a serious indictment of modern educational methods as employed in the home, the school, and the church. An unmerciful attack is made upon superficial scruples and conventions which hinder rather than develop personality. So-called liberalism and blind adherence to intellectual accomplishment are branded as fallacious. But with it all there is a persuasive pleading for a return to the broad verities of experience as crystalized in religion. The belief in God as a Supreme Being, the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the church as the chief, even though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason—these, at least, must be found in the foundation of a life that would be abundant.

For everyman this is a challenging book. It is acceptable, coming as it does from a layman as a sort of autobiography. It is factual and practical. It is another witness to the faith. It is a light shining in the bewildering darkness of intellectual libertinism and chaos. It is above all a story of those who have found themselves. But it is not a prop for religion. Scientific psychology can never become a cause for our faith. We welcome it, as the author intended us to do, as an illustration of our faith's effect.

ROBERT D. HERSHEY.

Preaching from the Bible. By Andrew W. Blackwood. New York and Nashville: Abingdon-Cokesbury Press, 1941. 247 pages. \$2.

That there is today a genuine hunger for Biblical preaching is undeniable. That this hunger is frequently left unstilled is perhaps equally undeniable. And possibly one

reason for it is that all-too-many preachers have never been shown the possibilities in this type of preaching and have never learned its techniques. Certain it is that few books have appeared in recent years to guide preachers, particularly young preachers, into and in the way of truly Scriptural preaching. Dr. Blackwood, professor of homiletics at Princeton, endeavors in this book to meet what is a very real need.

He begins, using the case method, by giving a quick sketch of a few of the great Biblical preachers from Jesus down to Kirk and Macartney and Truett. All have in common a lofty devotion to the Bible and a conviction that it has vital value for people; so, they preach from it. Their methods, however, vary; and the variations are studied, so that there may come to contemporary preaching, not only Biblical content and spirit, but full-orbed richness of mode of expression.

Having laid this groundwork, the author proceeds to discuss, helpfully, some types of Biblical preaching: the biographical sermon, the sermon based on a complete paragraph, the expository lecture, the sermon built on an entire chapter, and so on. There are valuable suggestions on selection, gathering of materials, organization, delivery, and other homiletical techniques; and there are illustrations galore, from great preachers of the past, from contemporary masters of the pulpit, and from other sources. Most of the suggestions and illustrations are excellent. An Appendix, on "The Preacher's Library," and two Indexes round out the volume.

The book is, admittedly, prepared primarily for beginners in the art of Biblical preaching. These beginners may be seminary students, young men in the ministry, or older men who have thus far been preaching other types of sermons. For all these it should prove decidedly helpful. But even for those who have long been preaching from the Bible this modest volume will have some value; if nothing more, it will give them new confidence to continue the kind of preaching in which they have thus far engaged.

PAUL J. HOH.

Occasional Addresses. By F. J. Lankenau. St. Louis: Concordia Publishing House, 1941. 109 pages. \$1.

In the second Commencement Address contained in this volume the author tells about a young plagiarist who preached one of Henry Ward Beecher's sermons. When the eminent preacher, who was present, commented upon the sermon, the young man said, "Oh, that was nothing, Doctor; I worked out that sermon in a short time, in a few hours!" "Is that so?" said Beecher. "Why, young man, it took me three weeks to work out that same sermon."

This illustration furnishes the key to the classification of this work, for books are rather generally divided into two broad groups. The one is represented in that rare book that comes from the mind of the genius; the other is just another volume whose materials are reconstructed or whose contents offer ready-made goods for public speakers. In this volume we find quarried and polished materials.

The addresses before us are directed to occasions like commencements, baccalaureate services, hospital anniversaries, mothers' days, the Christian home, and meetings of clubs; and as such they are devoted to the customary subjects of service, courage, perseverance, and so forth. They are rooted in theology which is highly commendable. In a few instances, however, this approach becomes divisive to the extent that a non-Lutheran will probably conclude that here is a book written by a Lutheran for Lutheran consumption.

In adverse criticism this reviewer failed to catch the idea of progress. The next address is like the one just read, only dealing with another subject. The author placed his best thoughts in the first portion of the book, which exposes the last addresses

to the charge of becoming tradition and perhaps commonplace. At times it appears that Dr. Lankenau grasped his pen before his mind had come into the clearing.

The strong points are found in its illustrative jewels. The one about religion being the wholesale phase of life and our trade or profession its retail side is particularly telling. The reader meets many moving sentences; for example, "Live up to your signs;" and "The world is the creditor, not you," which might be regarded as the theme of the address. For its type the book is praiseworthy.

R. L. WINTERS.

The Catechism in Life Today. By J. Vincent Nordgren. Rock Island: Augustana Book Concern, 1940. (Four pupils' books, about 60 pages each, 10 cents each; four teachers' books, about 48 pages each, 15 cents.)

This is a simple course of study in Luther's Small Catechism, intended primarily for young catechumens. It is in four parts: (1) the Commandments, (2) the Creed, (3) the Lord's Prayer, (4) the Sacraments and the Table of Duties. Each part is divided into twelve lessons. There is usually, in the pupil's book, a brief explanation of the subject of the lesson; then a section called "Study Helps" intended to awaken thought and discover applications to life; and finally something to memorize. The explanations are well written, orthodox, and for the most part well within the capacity of those for whom the course has been prepared.

The study helps contain the interest-holding elements of the course. The author uses many modern educational devices: true-false tests, completion tests, and many others. This is excellent, though not new. Eight years before this course was published, another course, "Study Helps in the Catechism," by O. Fred Nolde, appeared, using all these devices and many more. Indeed, the author has leaned heavily on the former work, not only for suggestions in method, but for material and for actual terminology and phraseology.

The material for memorization is drawn from Scripture and the Catechism. It is attractively printed and closely related to the subject under consideration.

The teacher's books offer the usual helps: aims, preparation, further explanations, suggestions on method.

PAUL J. HOH.

Snowden's Sunday School Lessons 1942. By Earl L. Douglass. New York: The Macmillan Company, 1941. 374 pages. \$1.50.

This is the fifth of these annual lesson expositions to be written by Dr. Douglass, a Presbyterian pastor in Philadelphia. The book retains the improved features of the 1941 edition: larger format, use of heavier type and italics to emphasize significant statements, and a concluding section to each lesson under the heading "Hints to teachers on the teaching of this lesson." The International Sunday School Lessons, used also in the Augsburg Uniform Lesson Series, form the basis of the expositions. About seven pages are devoted to each Sunday of the year. A brief discussion of the background material is followed by a running commentary on the Scripture passage, with practical application of Scriptural principles to present-day life and a group of questions and topics for discussion. To the teacher who desires assistance in preparing the lesson in addition to that offered in the Augsburg Teacher, this volume can be highly recommended for its clarity, its evangelical emphasis, and its thoroughness.

THEODORE L. FISCHER.

Learning to Know the Child. By Ad. Haentzschel. St. Louis: Concordia Publishing House, 1941. 86 pages. 25 cents. Instructor's Guide, \$1. Individual Pupil's Tests, 10 cents.

This book is the textbook for one of the courses in the Concordia Teacher Training Series. It was prepared under the auspices of the Missouri Synod and is intended to be used by "every pastor in his own Sunday school group, regardless of size or of the previous experience of either the Sunday school teacher in taking courses or the pastor in teaching them." The title of the textbook is the same as the title of the course, "Learning to Know the Child."

The textbook contains eight chapters or lessons, and each chapter is followed by a set of review questions and several problems for further study. In addition to the textbook test-sheets have been prepared for use by the pupils. These test-sheets provide for a preliminary test, a test following each chapter, and a final test. The tests are entirely of the true-false type. The preliminary and final tests are identical in all details, and the tests following each chapter are the same as the preliminary and final tests except that they limit themselves to considerations covered in one chapter. The materials provided also include a sixty-eight page instructor's guide which contains directions for teaching the course, answers to questions, a complete set of tests with instructions concerning their use, and a recommended blank for keeping an attendance record and securing credit for the individual pupil.

There is much of value in the book for those who are just beginning their study of child psychology, and the book would probably prove stimulating to most teachers in Sunday schools. However, it fails to provide sufficient opportunities for teachers to apply to their own groups the psychological principles which are set forth and there is therefore danger that teachers may merely grow in their fund of knowledge without any change taking place in their teaching procedures. The total set-up of the course is such that it would not fit into the mechanical requirements of the leadership courses of either The United Lutheran Church or the leadership education program of other major denominations.

ARTHUR H. GETZ.

A Handbook on Worship. By S. F. Brenner, R. F. Brillhart, P. E. Schmoyer, and M. D. Slifer. Philadelphia: The Heidelberg Press, 1941. 94 pages. 75 cents.

Four young pastors of the Reformed Church are responsible for an excellent little treatise on ceremonial and worship. The book is intended primarily as a guide to understanding and appreciating the provisionally adopted "Order of Worship" for the newly merged Evangelical and Reformed Church. Being written for laymen the subject is presented as clearly and simply as possible without the slightest loss of historical background and important detail. Although written by four men, the collaboration has been so complete and the sympathies so commonly enjoyed that the unity of the work has not been jeopardized. Furthermore, the subject matter falls into several natural divisions, each of which is quite complete in itself.

Though the authors are all definitely interested in the liturgical field, accurate scholarship and high regard for legitimate source material have controlled any tendencies toward what has been called "propagandizing liturgics." The general bibliography is fairly selected, and of particular interest to members of the Reformed Church is a complete listing of all relative articles appearing in the *Mercersburg Review* and its successors since 1849.

The chapters dealing with the form and character of Christian worship and the relation of ceremonial to worship ought to be read by all who would worship in God's

house. The authors establish convincingly that the character and order of the Christian cultus in its first days were determined by the desire, first, "That all things be done decently and in order" (I Cor. 14:40); second, that the glorious heritage of the synagogue and temple be retained so far as possible; and third, that the example, and especially the command, of the Lord be held inviolate (I Cor. 11:23-26). From this fundament the development of liturgical practice is traced historically around the Lord's Supper as the norm of common Christian worship. The heart of public worship is considered as expression over against impression, and ceremonial is accordingly the conduct by which that expression is set forth.

The chapters dealing with the rationale of the Order of Worship and of the Order for Holy Communion are filled with historical material and interpretative notes. A sequence of the several parts with reference to early and late usages is very ably and succinctly made. Appended to this study is the liturgy of the Evangelical and Reformed Church.

In keeping with the title, this little handbook is made more serviceable and complete by including a consideration of church furnishings and vestments, and a glossary of liturgical terms.

This book, written primarily for laymen, is not for purposes of controversy. It is rather a definite plea for an appreciation through understanding of the great heritage which prevails in all communions rooted in the liturgical tradition. It ought to find many interested readers in the Lutheran Church.

ROBERT D. HERSHEY.

Undeclared. By Solomon Goldman. Washington, D. C.: The Zionist Organization of America, 1940. 135 pages. \$1.00. (Three addresses, "Land and Destiny," "Justice, Not Tolerance" and "We Will Build," delivered in 1939-40 by the author as President of the Zionist Organization of America.)

Here is a passionate protest against the failure of Great Britain to fulfill its promise to make Palestine the national home of the Jews. The author insists that historically and culturally Palestine belongs to the Jew and not to the Arab, and that without it as a national center the Jew will not be able to carry out his creative mission. He has little patience with his fellow Jews who refuse to identify their Jewishness with Zionism. An uncompromising opponent of assimilation, he insists that Jews must cease being timid about their Jewishness, and instead of allowing themselves to be silenced, must take a more aggressive part in the political and cultural life of every country in which they live. To relinquish their right to be Jews is to weaken democracy all along the line. If they fail to protest vehemently against their wrongs, they pave the way to the destruction, not only of themselves, but of the freedom which Gentiles now enjoy in this country. Virtually, the argument comes to the point that democracy and Zionism stand or fall together.

These addresses are the fearless and inspiring utterance of one who has an "undefeated" vision for his people, and with them, for a brighter future for the world at large. They are a prophetic rebuke to all religious indifference, whether it be Jewish or Christian. The author is seeking a center which will concentrate the creative energies of the Jews everywhere, and he finds it in Palestine. However, since not all Jews themselves agree with his views, it will not be taken as an expression of anti-Semitism on the part of a non-Jewish reviewer if he expresses doubt as to the practicability of the Zionist project and misgivings as to its possible injustice to the Arabs. Putting romantic idealization aside, one must face the hard fact that the soil, rainfall and natural resources of Palestine are not capable of sustaining the millions of Jews whom the Zionists in their zeal would transport thither. Palestine has always been

and is likely to continue to be the football of international intrigue, in which Americans, if they are wise, will not permit their country to become entangled. And regardless of the rights or wrongs of past history, *the Arabs are now in Palestine*. They have as much right to the protection of their lands and jobs from excessive immigrant competition as have American workers. Of course the Arabs benefit from the improvements made by the Zionists. But with the increasing pressure of population in such a limited territory, increasing numbers of them will suffer more and more acutely. The Grand Mufti and his followers used to put the matter up to American tourists in this way: "How would you Americans like to have the British restore your country to the Indians?"

The Zionist cause appeals to Christian sympathy on the ground that God gave Palestine to Abraham and his descendants to be a possession forever. But suppose we had the Canaanite side of the case sanctioned by a canon of Scripture. How much "justice" would an inhabitant of Jericho or Ai have seen in Joshua's blitzkrieg? Injustice with a religious sanction is the worst form of injustice and is most cruel precisely where a "Chosen People" inflicts it in the name of its God as a punishment for its victim's sins. If we go back far enough in history and apply the Zionist slogan that "injustice does not become justice because of the lapse of time" consistently all along the line, it is seen to cut both ways.

The great achievements of the Jewish people in all countries of their dispersion are abundant proof that their creative powers are not dependent upon the success or failure of the Zionist program. It is the duty of non-Jewish citizens of every democratic country to see to it that Jews have the same creative opportunities as themselves.

RAYMOND T. STAMM

Historical Account of the Ephrata Cloister and the Seventh Day Baptist Society. By A. Monroe Aurand, Jr. Harrisburg, Pa.: The Aurand Press, 1940. 24 pages. 25 cents.

This brief pamphlet outlines the history of the Ephrata Cloisters, founded by Father Friedsam (Conrad Beissel) in the valley of the Cocalico in Lancaster County, Pa., in the early years of the 18th century. The Society at Ephrata, which was the first Protestant monastic community in America, numbered among its members after 1735 Brother Enoch—none other than Conrad Weiser, father-in-law of Henry Melchior Muhlenberg!

The last six pages of this pamphlet are a reprint of part of an article entitled "An Historical Sketch of Ephrata," by William M. Fahnestock, M.D., from Hazard's "Register of Pennsylvania," Vol. XV, No. 11, March 1835.

EDWARD T. HORN, III

The Sacred Tree Script. By Andrew Efron. New Haven: The Tuttle, Morehouse and Taylor Co., 1941. xxiv, 372 pages. \$3.75.

This book is concerned with what the author imagines to have been the esoteric foundation of Plato's Wisdom. It appears to have been the same kind of mental arithmetic, known from Babylonian sources, which the priestly writer of Genesis practiced in manipulating the ages of the patriarchs. It is a strange kind of philosophy, in any view, which puts the classics aside for such notions, and reads the Bible only to collaborate them. Strangest of all is the thesis of this book, that the key to all this nonsense has been discovered in mediaeval Gothic and Slavic sources. The author's arithmetic may be correct, but his historical and philological science is askew.

CHARLES M. COOPER

The Psalter of the Authorized Version of the Scriptures, Set to the Gregorian Psalm Tones and Supplied with Proper Antiphons. Prepared by the Rev. Herbert Lindemann. Minneapolis: Augsburg Publishing House. 1940. Pages 201. \$1.50.

The liturgical music of the church includes those books which provide the proper music of the services. In the repertory of our choirs there should be settings of the Introits and Graduals for The Service, and of the Psalter and the Responsories for Matins and Vespers. Up to the present time there has been an increasing provision of this music which is specially "church music." More and more churches are becoming interested in the musical performance of the variable parts of the liturgical services. But most of the attention has been devoted to the variable music of The Service. There are few congregations in which Vespers or Matins is sung with the musical rendition of the Psalms and the Responsories.

The present book should be an encouragement to the singing of the Psalms and the Antiphons. Not since the great books of Reed and Archer appeared some forty years ago has there been a complete Psalter in the Authorized Version. Their Psalter is still a most useful work; unfortunately it is unprovided with antiphons which can be sung with the Psalms.

The Psalter before us has been very carefully edited. The Psalms are set to the Gregorian Tones, in modern notation. The devices employed to indicate the recitation of the text are those which conform closely to modern scholarship in this field. The antiphons have been reworked from the standard Latin choir books, and should provide for the larger part of the ecclesiastical year. In many cases the occasion for use is indicated with the antiphon. With some serious and intelligent practice a choir of men should be able to sing both the antiphons and the Psalms to the satisfaction of themselves and the congregation.

For the Psalter is clearly a book for male choir or chorus. Ordinarily the Psalms in these settings should not be attempted by mixed choirs. The melodies are free and unaccompanied in the present book. Organists who have the proper training will be able to give a supporting accompaniment to the modal melodies of the antiphons and to the tones of the Psalms.

It might make the work more usable if certain additions were made in future printings or editions. An index of texts and occasions of the antiphons would be in order. A scheme for singing the Psalms through the church year would be suggestive. And an index of the Psalms and the Tones to which they are set would complete the mechanical apparatus. There might also be a cross-reference of antiphons to other places in the Psalter where they might be employed without doing violence to the psalm-tone and its termination.

But these suggestions ought in no way to qualify the gratification with which this work is received. It is a definite step forward in the musical enrichment of the offices of Matins and Vespers. Credit is due to the able editor for his careful and artistic work, and to the publisher for a handsome and attractive book.

GEORGE R. SELTZER

I Have Considered the Days. By Cyrus Adler. Philadelphia: The Jewish Publication Society of America, 1941. 462 pages. \$2.50.

Autobiography without a constant obtrusion of the "auto" (self) is a difficult task. But that is what the author has done in *I Have Considered the Days*. Among American Jews Dr. Adler had few equals. His charmingly written story of his life reveals the spirit of one genuinely interested in the fortunes of his people and others, their insti-

tutions, their culture, and their domestic welfare. By way of illustration it may be pointed out that he was the first Ph.D. in Semitics in an American university, and, incidentally, a fellow student with Woodrow Wilson and teacher of Newton D. Baker at the Johns Hopkins University. For many years he was assistant to Secretary Langley at the Smithsonian Institution at Washington. Later he became president of both Dropsie College for Hebrew and Cognate Learning at Philadelphia and the Jewish Theological Seminary in New York. He was the founder of the Jewish Historical Society and the Jewish Publication Society and editor of the *Jewish Quarterly Review*. In the larger realm of service it may be pointed out that he was one of the leading spirits of the American Philosophical Society, a trustee of the American Schools for Oriental Research, and for fourteen years president of the Philadelphia Free Library.

Much of the history of Jews in America in the past half century, and, indeed, in the world, is chronicled here, for Cyrus Adler was a distinct part of Judaism for that period. He was a great pillar in the cultural world of his people.

A few sentences from the book reveal the faith of its author-subject and command the thoughtful consideration of all of us. "I have an abiding faith that mankind will rid itself of these aberrations which are now afflicting a part of the earth. Neither Alexander, nor Caesar, nor Napoleon lasted; and their puny imitators of modern times will not last either." After advising Jews to study their Bible, literature, history, philosophy, and poetry, he says: "We cannot muster armies, we cannot build navies, and we cannot compete with the air fleets of the world, but by such studies we can build a citadel in our hearts which none can conquer."

J. M. MYERS

War in the Light of Prophecy. By Theodore Graebner. St. Louis: Concordia Publishing House, 1941. 143 pages. \$1.

The outbreak of another war of world-wide proportions has produced the usual crop of "date-setters" who are sure that "The Tribulation" has overtaken us and that "The Rapture" and "The Revelation" cannot therefore be far behind. The Day of the Lord is at hand and the Reign of Christ for a Thousand Years about to begin. For do not the signs of the times portend it? Are not the prophecies which predict it being fulfilled in a remarkable way?

This is the kind of teaching which has again begun to fascinate many minds. Professor Graebner states that his book is "a new and revised edition of a treatise by the same author which appeared in 1918 under the title *Prophecy and the War*." That is significant. What was written then bears repetition now. But the "date setters," as he calls them, are never discouraged by failure. When there are wars and rumors of wars we may rest assured that chiliasm will experience a revival. It has been so throughout Christian history and very likely will continue to be so.

The value of this little book is two-fold. In the first place, it is a compendium of what modern chiliasm is teaching. Men like Barnhouse, Rimmer, and Rice are quoted at length, enabling the reader to discover for himself what the leaders of the movement are teaching today. And in the second place, it presents the correct exegesis of the very passages upon which chiliasm attempts to ground its contentions. There are chapters on The Return of Israel, The Antichrist, and The Millennium which are not merely critical but positive in their content. Other chapters are concerned with the principles which underlie correct Biblical exegesis, especially the exegesis of prophecy.

The book is commended for its timeliness. The Lutheran Church has not been seriously troubled by chiliastic teaching. Now and then, however, a pastor will meet

with a "Scofield Bible Christian" in his congregation. If he requires information on what modern chiliasm is teaching and what the answer is, he will find it in Professor Graebner's book.

E. E. FISCHER.

Discussion of Holidays in the Later Middle Ages. By Edith Cooperrider Rodgers. New York: Columbia University Press, 1940. 147 pages. \$1.50.

The heaping up of holy days was a common cause of complaint in the early years of the Reformation. Martin Luther echoed the grievances presented in earlier diets of the empire and councils of the church when he expressed the wish, "Would to God that in Christendom there were no holiday except Sunday and that the festivals of Our Lady and of the saints were all transferred to Sunday. . . . But now we are plagued with many holidays, to the destruction of souls, bodies, and goods" (Luther's *Works*, Holman ed., I, p. 241). "The feast days," Luther explained, "are now abused by drinking, gaming, idleness, and all manner of sins, so that on the holy days we anger God more than on other days and have altogether turned things around; the holy days are not holy and the working days are holy, and not only is no service done to God and His saints by the many holy days, but rather great dishonor. . . . Over and above the spiritual injury, the common man receives two material injuries from this practice: he neglects his work and he spends more than at other times" (*Ibid.*, II, p. 127).

Miss Rodgers has combed the literature of the centuries preceding the Reformation with the purpose of illuminating the theory and practice of late medieval holiday observance. She presents the positive position of the church and the admission by church authorities that holy days were not properly observed either by clergy or by laity. Objections to holiday observance are reviewed and the most important pre-Reformation proposals for reform are summarized. Like Luther's later criticism, the medieval criticisms of holiday observance were based on moral and economic, as well as on religious, grounds. Miss Rodgers' competent study is useful for an understanding not only of medieval life but also of the Reformation.

T. G. TAPPERT

BOOKS RECEIVED

For the information of its readers and in acknowledgment to the publishers, THE LUTHERAN CHURCH QUARTERLY publishes the following list of books received. More extended notice will be given to as many of them as space permits.

Morris H. Turk, *They Live and Are Not Far Away*. New York: A. S. Barnes & Co., 1941 [1923]. 164 pages. \$1.

H. Shelton Smith, *Faith and Nurture*. New York: Charles Scribner's Sons, 1941. 208 pages. \$2.

Russell L. Dicks, *Who Is My Patient? A Religious Manual for Nurses*. New York: Macmillan Company, 1941. 149 pages. \$1.50.

Louis J. Roehm, *The Christian's Attitude Towards His Government and On War*. St. Louis: Concordia, 1941. 24 pages. Paper, 10 cents.

John T. Mueller, *Brightest Light for Darkest Africa: A Mission Story Book About the Ibibios of Ibesikpo*. 2nd edition. St. Louis: Concordia, 1941. 39 pages. Paper, 15 cents.

Arthur Wentworth Hewitt, *God's Back Pasture. A Book of the Rural Parish*. Chicago: Willett, Clark & Co., 1941. 144 pages. \$1.50.

John H. C. Fritz, *The Preacher's Manual: A Study in Homiletics*. St. Louis: Concordia, 1941. 390 pages. \$3.

David F. Swenson, *Something About Kierkegaard*. Minneapolis: Augsburg Publishing House, 1941. 173 pages. \$2.50.

Richard Kronor, *The Religious Function of Imagination*. New Haven: Yale University Press, 1941. 70 pages. \$1.

Robert H. Pfeiffer, *Introduction to the Old Testament*. New York: Harper & Brothers, 1941. 917 pages. \$4.

Robert H. Gearhart, Jr., *The Keeper of the King's Inn*. Philadelphia: United Lutheran Publication House, 1941. 75 pages. 75 cents.

Joseph R. Sizoo, *On Guard*. New York: Macmillan, 1941. 150 pages. \$1.

Carl Heath Kopf, *Windows on Life*. New York: Macmillan, 1941. 255 pages. \$2.

Henry Nelson Wieman, *Now We Must Choose*. New York: Macmillan, 1941. 245 pages. \$2.

J. T. Mueller and S. Michael, eds., *Lutheran Annual, 1942*. St. Louis: Concordia, 1941. 208 pages. Paper, 15 cents.

———, *Amerikanischer Kalender für deutsche Lutheraner auf das Jahr 1942*. St. Louis: Concordia, 1941. 208 pages. Paper, 15 cents.

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